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FOUR SERMONS,

PREACHED IN LONDON

AT THE FOURTH GENERAL MEETING

OF THE

MISSIONARY SOCIETY,

MAY 9, 10, 11, 1798,

BY THE

REV. J. COCKIN, *Halifax*,
REV. J. BREWER, *Birmingham*,
REV. R. BALFOUR, *Edinburgh*, and
REV. G. WEST, *Stoke*.

TO WHICH ARE PREFIXED,

THE PROCEEDINGS OF THE MEETING,

AND THE

REPORT OF THE DIRECTORS;

ALSO ARE ADDED,

A LIST OF SUBSCRIBERS.

VOL. II.

Speak unto the children of Israel that they GO FORWARD.
EXOD. xiv. 15.

BY ORDER OF THE DIRECTORS.

PUBLISHED FOR THE BENEFIT OF THE SOCIETY.

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1798.

BRITISH MUSEUM

INTRODUCTION.

THE Fourth General Meeting of the Miſſionary Society was accompanied with circumſtances peculiarly encouraging. It was, like each of the preceding, very numerouſly attended by miniſters and other friends of the inſtitution, who ſeemed more ardent then ever in purſuit of the grand object; and the Father of mercies was pleaſed to diſtinguiſh it by evident tokens of his condeſcending approbation.

Some of the largeſt places of worſhip in the Metropolis, which were kindly granted for the accommodation of the Society, were filled with zealous and devout hearers; the preachers were remarkably animated; and God himſelf was ſo graciouſly preſent, that many, very many, found it good to be there.

In theſe ſolemn aſſemblies, and in all thoſe convened for the more immediate tranſaction of public buſineſs, an increaſe of Miſſionary zeal was clearly diſcernible. This we mention with the utmoſt ſatisfaction and thankfulneſs, as it could not have proceeded from the influence of temporary ſucceſs or favourable appearances, but muſt neceſſarily have ariſen from a rooted conviction of the magnitude and importance of the object, and its agreeableneſs to the will of God our Saviour. For, till

the close of the meeting, no intelligence had arrived by which it could be even conjectured, whether the Mission to the South Seas were likely to succeed or miscarry; and as to the African Mission, all were apprized by the Directors some weeks before, that its aspect was by no means flattering.

It would be unnecessary to detail minutely the proceedings of the Society, since this has been done already in the Evangelical Magazine, a publication which we believe passes through the hands of nearly the whole of our Subscribers.

The public services commenced at Surry Chapel, where the Rev. Mr. Cockin delivered his discourse, and demonstrated that God's declared designs of converting both Jews and Gentiles to the Faith of Christ, afford the strongest motives to human endeavours. In the afternoon, a large body of the Society assembled at the Scot's Hall, Fleet Street, when the following report of the Directors was read by the Rev. Mr. Eyre, and cordially received.

The REPORT *of the* DIRECTORS *to the* MEMBERS *of the* MISSIONARY SOCIETY, *at the Fourth General Meeting, held the Ninth Day of May,* 1798.

WE meet you, Chriſtian brethren, with our warmeſt congratulations on this return of our annual ſolemnity, and call upon you to unite with us in increaſing thankfulneſs to God for the gracious ſupport we continue to experience from him in all our united labours, and for the ſignal benediction which has hitherto reſted upon our inſtitution.

'Tis a pleaſing conſideration, that, amidſt the preſent circumſtances of alarm and diſtreſs, no inſurmountable obſtacle has ariſen, entirely to prevent the progreſs of our miſſionary work, or to retard the advancement of the kingdom of the Prince of Peace. On the contrary, our feeble efforts have been attended with encouraging circumſtances beyond our expectations, and the proſpects of uſefulneſs, at home and abroad, are abundantly extended. Our hands have been much ſtrengthened by communications from foreign countries, where many highly reſpected brethren in Chriſt, rejoicing at the tidings of our auſpicious commencement, have been influenced to aſſociate for ſimilar exertions.

Among other bleſſed inſtances of our Lord's kindneſs in this reſpect, we may juſtly reckon the commendable efforts made by our brethren in the Netherlands, in forming a ſociety ſimilar to our own, and their deſire, ſo cordially expreſſed, to unite with us in the ſame benevolent deſign. The leading ſteps to this event we ſhall gladly detail, knowing that it will afford you much pleaſure to mark the finger of God in the eſtabliſhment of this ſociety.

A letter, from Dr. Vander Kemp, a phyſician at Dort, was the firſt fruit of our Miſſionary Publications in Holland. Warmed with zeal for ſingular mercies vouchſafed to his own ſoul, and having long borne the ſtate of the heathen upon his heart, he readily embraced the opportunity afforded by us, of offering himſelf for this ſelf-denying ſervice. Every communication from himſelf, and every inquiry made reſpecting him from perſons of the firſt reſpectability, induced us to invite him to come over. His preſence and converſation among us, fully confirmed the favourable impreſſions which had been made; and on theſe grounds he was gladly received and ſolemnly ſet apart for Miſſionary work, to the great ſatisfaction of our brethren, who were aſſembled on the occaſion. It being neceſſary for him to return and ſettle his affairs at Dort, he ſuggeſted the probability of many of his countrymen putting their hand to the work of the Lord, if ſuitably invited; and he undertook to tranſlate and circulate any addreſs we ſhould ſend to them, together with ſome of our former publications. Theſe were no ſooner read by the public, than the ſame ſpirit animated them, and a reſpectable Miſſionary Society was immediately formed on the model of our own. Their letter to us ſhortly after the formation of their inſtitution we here inſert, as it ſpeaks a language that muſt awaken the ſenſibility of every truly chriſtian heart.

The Directors of the Miſſionary Society in Holland, to the Directors of the Miſſionary Society in Great Britain.

Dearly beloved Brethren in our Lord Jeſus Chriſt!

THE Addreſs which the Directors of the London Miſſionary Society have written and ſent, by our worthy friend Dr. Vander Kemp, to the religious inhabitants of this country, through the infinite mercy of God, had all the effect we could wiſh, and you could hope for.

It rouſed the zeal of ſeveral of our Chriſtian countrymen, who united themſelves into a Society, which aſſumed the title of *The Netherland Miſſionary Society*, and appointed us to give you notice of its erection, together with a general account of the manner in which

which it was erected. And it is with great pleaſure we fulfil their wiſhes in executing the charge committed to us.

Dr. Vander Kemp, having previouſly publiſhed the forementioned Addreſs in Dutch and Engliſh, invited ſome ſelect friends, piouſly attached to the concerns of our Lord's Spiritual Kingdom in Holland and other Provinces, to follow the meaſures pointed out in the Addreſs: he was ſo ſucceſsful in his attempt, that the number of about forty men of candour and piety conſented to his propoſals. The greater part of whom conſented to aſſemble on Tueſday the 19th paſt, at the houſe of the Rev. Mr. Verſter, one of the Miniſters of the Goſpel in this city; where, after ſolemn and fervent prayers to God, and in a dependence upon his mercy and faithfulneſs, they converted their meeting into a permanent Society for propagating and promoting Chriſtianity, eſpecially among the poor Heathens, by means of Miſſionaries. Having eſtabliſhed the principles upon which the whole was to be directed, they appointed a body of twenty-one reſpectable perſons, to whom they committed the direction of the Society for the future, and charged them to write and publiſh an Addreſs to the religious inhabitants of this country.

This Addreſs will be publiſhed within a few days, and then ſent over to you. Among other things, they reſolved, that the firſt Monday of every month, at ſeven o'clock in the evening, be announced to the public as deſigned for ſolemn prayer for the Miſſionary Society. The whole buſineſs was tranſacted the ſame day, in the courſe of two ſeſſions, with a perfect unanimity, and a ſignal experience of the Lord's gracious preſence. After which, the aſſembly broke up, with thankſgiving to God, and ſinging to his praiſe.

Dear Brethren, we adore the good hand of our God and Saviour over us, that directed you in addreſſing us in ſuch a fraternal, faithful, and pious ſtyle, on a ſubject, we muſt ſhamefully confeſs, that hitherto was too long neglected amongſt us.

We find ourſelves, indeed, not equal to ſuch an arduous and expenſive taſk, as to ſend Miſſionaries to diſtant countries; but, conſcious of our incapacity, we look up to our God and King, who has ſufficient power and dominion in heaven and on earth, to execute his glorious deſigns, even by weak and contemptible means.

Withal, honoured Brethren, we hope, however inſignificant our firſt ſteps may be, yet to endeavour with our utmoſt zeal and power to promote the object to which we are called—the ſpreading of the ſaving knowledge of Chriſt over the globe, in regions where his name hitherto never was known.

We doubt not but you will join us in your private and ſtated hours of prayer, that He, who rules the hearts of all men, may favour our common exertions by his gracious bleſſing, that through them the glory of his kingdom may be promoted, until our God ſhall be all in all.

Commending you and yours to the boundleſs grace and love of

our common exalted Head and Redeemer, and wiſhing you, in the entrance of a new ſeaſon, a rich renewal of his all-ſufficient covenant bleſſing! we remain with affectionate regard,

Dearly beloved brethren, in our Lord Jeſus Chriſt,

Your ſincere friends and affectionate brethren in our Lord.

Signed in the name and by the appointment of our Society,

Rotterdam,	J. L. VERSTER,	Preſident.
1ſt Jan. 1798.	C. BREM,	Secretaries.
	B. LEDEBOER,	Secretaries.

To this affectionate letter, we replied: and the union formed between us has been ſince more ſtrongly cemented by the acceptance of two miſſionaries whom they have offered, and whom we have deſigned, if God permit, to join Dr. Vander Kemp in a miſſion to the Namacquas, of which we ſhall ſpeak more particularly in the ſequel.

Since Dr. Vander Kemp's return to us from Holland, and our application to the brethren there to ſend Mr. Kicherer and Mr. Vander Pauw over, the two Miſſionaries above alluded to, he has received a letter from their Secretary, Mr. Ledeboer, informing him of their readineſs to embark, only deſiring that Mr. Vander Pauw, who is a ſtudent in the Univerſity, may firſt be examined and licenſed by the Church of Holland; to which we have ſignified our entire approbation. The ſame letter contains alſo the moſt pleaſing information. Their Society has been conſiderably increaſed, eſpecially at Amſterdam. Profeſſor Heringa is appointed Director, and employs himſelf in giving inſtructions, preparative for Miſſionary work. The prayer meetings, held at the ſame time with our own, are very well attended; and at Stryen they are kept in the Church. Their funds increaſe, and there is every reaſon to hope they will ſpeedily be enabled to maintain a Miſſion of their own.

Some of our publications, tranſlated into the German Language, have likewiſe excited the attention of an extenſive ſociety, whoſe committee reſides at Baſle in Switzerland.

The

The following Letter received from them, addreſſed to us, and tranſlated by Dr. Burkhardt, Miniſter of the German Congregation in the Savoy, London, breathes the ſpirit of fraternal love and animated zeal in the cauſe of Chriſt.

Baſle, Feb. 7th, 1798.

REVEREND GENTLEMEN,

Reſpectfully and heartily beloved Brethren in Chriſt.

WE have received at the cloſe of laſt year, tranſlated from the Engliſh into the German language, a book under the title "SERMONS, preached in London, at the Formation of the Miſſionary Society," &c. from which we have learned, with the livelieſt joy and gratitude towards God, that the kingdom of our Lord Jeſus Chriſt is, in many reſpects, in a flouriſhing ſtate in England and Scotland, where there are ſo many hundred Evangelical Miniſters, and ſo many thouſand faithful followers of Jeſus, who think it their higheſt honour and pleaſure to confeſs, before all the world, the Saviour, who is deſpiſed by many in our age, as their Lord and God and only Redeemer; to embrace Him with ſtedfaſt faith, and to adore him with the deepeſt humility, and with their whole undivided love. This, indeed, independently of any other conſideration, has been a great comfort to us, and to many thouſands of our religious brethren in Switzerland and Germany.

But it was not leſs delightful and encouraging to us to learn, that there had ariſen among the children of God, belonging to different religious perſuaſions, a ſweet and brotherly harmony, which others juſtly may take as a pattern of imitation, and that you have made ſo good a beginning, by ſetting aſide all particular opinions, to make the promoting of the kingdom of our adorable Lord and Saviour a common cauſe; for we are fully convinced, that ſuch a meaſure, ſuch brotherly aſſiſtance and encouragement, while it breathes the very ſpirit of Chriſtian love, becomes a real neceſſity in our days, when whole legends of learned and powerful men unite againſt the Anointed Chriſt of God, and propagate their abominable principles among the lower claſſes of the people.

The account of the New Miſſionary Society, eſtabliſhed in the metropolis of your country, for the converſion of the Heathen, in the preſent eventful period of diſmal occurrences in church and ſtate, and in the awful expectation of thoſe things which are coming on the earth, has opened to us a happy and heart-relieving proſpect, that the kingdom of our great God will riſe with new luſtre in diſtant parts of the world; and that thouſands of the Heathen, living ſtill in blindneſs, without God and a Saviour, without comfort and hope in this world, will be enlightened by the Sun of the Goſpel, and formed into happy and holy men, by the ſaving knowledge of Jeſus Chriſt.

Yes,

Yes, deareſt Brethren in Chriſt, it is particularly this lively intereſt, which you take in the great concern of the Heathen, hitherto ſo ſhamefully neglected by ſo many profeſſed Chriſtians, and carried on with zeal and bleſſed effects only by a few parties of true followers of Jeſus—it is this conſtraining love of Chriſt, which we obſerve in you, this courageous ſpirit, faith, zeal, and perſeverance, with which you have begun, and indefatigably carried on, in all difficulties, a new work for the ſalvation of the Heathen—it is the conſpicuous bleſſing of God, which hitherto has attended, and moſt certainly in future will crown, your endeavours, which affords us great joy, which makes us aſhamed, that we have done nothing in this particular, but which inſpires us with affection, at leaſt to teſtify to you, venerable friends of God and of mankind, the ſincere intereſt we take in your great and ſacred undertaking, and to aſſure you, that we will join in imploring, for the richeſt bleſſings, *that* Lord, who, no doubt, looks down upon your work with divine pleaſure, and who, by his divine power which he enjoys in heaven and earth, can and will give effect and ſucceſs to what human weakneſs is unable to perform.

But, as you probably have not yet received a diſtinct account of us and our cauſe, we inform you, that more than ſeventeen years ago, by the aſſiſtance of the grace of God, and of his heart-changing power, a Society has been formed and ſtill exiſts, conſiſting of ſeveral thouſand members and affectionate friends diſperſed in Switzerland, Germany, Holland, Pruſſia, Denmark, and Sweden. The centre of this Society is Baſle; and we the underſigned members form the Select Committee, to whom the direction and management of its affairs is entruſted. Our intention is to maintain and to promote, as much as we poſſibly can, the evangelical doctrine of the Bible in its purity, and the practice of true Chriſtian piety. In order to obtain that end, we carry on an uninterrupted mutual correſpondence, and communication in letters, as well as in written or printed treatiſes, containing ſuch remarks, memoirs, examples, anecdotes, accounts of the progreſs of the kingdom of our Lord Jeſus Chriſt, and other ſubjects, as are of an edifying nature, and ſuitable to the neceſſities of our preſent times. This is done from month to month, with a view to inſpire our hearts with the love and veneration of our great and amiable, ever to be adored, Lord and Saviour; and to encourage and to ſtrengthen our faith and aſſurance in his word, which is the ſource of eternal life, in his all-ſufficient never failing expiatory ſacrifice, and in his mercy claiming all our unlimited love, in the unſhaken hope and reliance on him and his glorious appearance, and in the faithful imitation of his holy pattern in doctrine and practice, in words and actions. We have had, during the courſe of theſe ſeventeen years, the pleaſure and opportunity, within and without our circle, to enjoy and to impart many ſpiritual comforts and bleſſings, and we humbly hope, with joyful confidence, that He, who is the object of our union, will alſo in future be pleaſed abundantly to bleſs us.

We

We have requeſted J. G. Burkhardt, Miniſter D. D. of the German congregation in London, to tranſlate this our Letter into Engliſh, and to deliver it to you, together with the German original. Accept theſe lines, flowing from a heart full of reſpect and love towards you, with benevolence and brotherly love, and deign to beſtow on us your intereſt and interceſſion, for the effectual fervent prayer of a righteous man availeth much.

We will acknowledge it with particular gratitude, if you will be pleaſed to ſend us an anſwer, and ſome accounts of the kingdom of our Lord Jeſus Chriſt in Great Britain, and of the progreſs of your Miſſion. We beg leave to aſſure you beforehand, that we and our brethren, to whom we would immediately communicate ſuch an anſwer, will feel the moſt heart-felt pleaſure, and join alſo in the active ſupport of the glorious work of the Miſſion. If there are any gentlemen of your Society, who read German books, we will with the greateſt pleaſure ſend you a ſet of our printed Journals, as a ſmall token of our reſpectful brotherly love.

Here we conclude, and are,

REVEREND GENTLEMEN,

Moſt reſpectfully beloved Brethren in Chriſt,

Your's united in Him,

The Members of the Select Committee,

JOH. WERNERUS HERZOG, Doctor and Profeſſor of Divinity.

JOH. STU. BURKHARDT, A. M. Paſtor.

CHARLES ULYSSES WOLLEB, A. M. Candidate of Holy Orders.

JOH. SCHAUFELIN, Merchant.

ABRAHAM PREISSWERK.

HANS HENRY BRENNER.

C. FRED. STEINTOPF, A. M. Secretary of the Society.

To the Reverend and much reſpected Members of the Directory of the New Miſſionary Society in London.

P. S. If we ſhould be ſo happy as to receive an anſwer, we beg of you to be pleaſed to write on the cover the following direction:

To the Rev. C. Fred. Steintopf, at the Rev. Mr. Burkhardt's, Miniſter and Rector of St. Peter's Church, at Baſle.

Letter of the Rev. Mr. C. F. STEINTOPF, *Secretary of the Religious Society at Baſle, to* Dr. J. G. BURKHARDT, *Miniſter of the German Congregation in the Savoy, London.*

Baſle, Feb. 15th, 1798.

REVEREND SIR,

Reſpected Friend in Jeſus Chriſt.

IN the name and by order of the ſelect committee of our religious German Society, I take the liberty of addreſſing you with this my requeſt. We have learnt from an Engliſh publication, tranſlated

tranſlated into German, (which contains the firſt tranſactions of the new Miſſionary Society, together with the Sermons preached on that occaſion) with the livelieſt ſenſe of joy and gratitude towards God, what a numerous people our Lord Jeſus Chriſt has in England, and with what lovely zeal thouſands have united for promoting the Salvation of the Heathen. Theſe our ſentiments we expreſs to the Directory of the Miſſionary Society in the incloſed letter, which we beg you to tranſlate into Engliſh, and to deliver both the tranſlation and the original to the Directors of the Miſſion.

We apply in a direct manner to you on this ſubject for two reaſons: firſt, we have found a chriſtian ſenſe in your late publication "The Hiſtory of the Methodiſts in England"—and then you have taken much intereſt in the firſt forming of our Society, the cauſe of which, no doubt, you ſtill wiſh to promote. We invite you to encourage us, by continuing your correſpondence; for in our times an intimate communion of the diſperſed children of God, becomes doubly neceſſary and beneficial. I aſſure you, in the name of our Committee, of our brotherly love; and permit me to add the aſſurance of my own particular regard.

Your friend and ſervant, united in Chriſt,

C. F. Steintopf, Secretary of the Society.

This acceptable epiſtle has been followed by another from Baron Van Shirnding, in Dobryluk, in Saxony, of whoſe zealous exertions, former mention had been made. For the tranſlation of this letter, we are alſo indebted to Dr. Burkhardt, through whoſe hands it was tranſmitted. The following extracts, we truſt, will be highly gratifying:

"I have delayed my anſwer to your letter ſo long, becauſe I waited for the printing of the German tranſlation of a Word to the Jews, of which I have already diſtributed a great number to that nation in theſe parts.

"I have thought of the lamentable ſtate of millions of the heathen, ſtretching out their hands to us, as if they were begging for light and inſtruction in their darkneſs. I wrote to England to enquire the price of a ſhip, and if converted Negroes could be purchaſed to ſend to their own brethren in Africa.

"Mean time there appeared the call in England for uniting to eſtabliſh a Miſſion, of which an account was publiſhed in our German papers, and I was agreeably ſurpriſed, and aſtoniſhed to find that God had awakened at ſuch a diſtance and at the ſame time ſo many ſouls to a tender care of the poor heathen. The Rev. Dr. Haweis, having ſent a treatiſe to the conference of United Brethren

Brethren at Hernhuth, with what joy did I receive his anſwer! with what joy did I thank the bleſſed friend of mankind, who has not only redeemed and called us into his kingdom, but will alſo offer and impart the bleſſings of his redemption to the blind and miſerable that ſit ſtill in darkneſs. I ſhall with heart felt gratitude make uſe of the friendly invitation to join in the great work of the Society.

"We have not been here idle in making the proper preparations—and in order to find out, to examine, and prepare proper Miſſionaries, who feel in their hearts a deſire of devoting themſelves wholly to the Saviour, and of propagating his kingdom in diſtant countries, and among the moſt ignorant heathen, I have ſet on foot before hand, in our own country, *A Miſſion to Chriſtians.* Can you wonder at this, if you conſider the depraved ſtate of modern Chriſtianity? Are not many, called Chriſtians, worſe than ignorant Pagans? With this view I ſend a number of Miſſionaries into Saxony and the adjacent countries, with the following inſtructions: each receives a liſt of places to viſit, &c.; directions for his conduct, &c.; and religious tracts for diſtribution, which give them opportunity of converſing with the people on the love of Chriſt, the ſtate of their Souls, &c; They are not to be diſcouraged if they meet with oppoſition and difficulty, but return again, and repeat their trials of gaining ſouls for Chriſt. On their return they produce their journals. Inſpectors are appointed to ſuperintend four or five ſuch diſtricts, and the Miſſionaries to hold conference with them. This has been already attended with diſtinguiſhed bleſſing and the happieſt ſucceſs. Of theſe I may be probably enabled to recommend ſome as Miſſionaries to the Engliſh Miſſionary Society. Would they be accepted, and under what conditions? I heartily rejoice in the progreſs of this Society, and anticipate the joy of viewing many thouſands brought by them to Jeſus and everlaſting happineſs."

Theſe ſurely are bleſſed ſymptoms that the ſpirit of God is moving upon the face of the troubled waters. In Holland, in Switzerland, in Saxony, a ſtrong Miſſionary ſpirit appears to be excited. Thus amidſt the deſolations ſpread on every ſide, the horrors of war, and the overflowings of infidelity and impiety, the Lord is ſeen to ride on the whirlwind and direct the ſtorm. And we have reaſon to hope, that, when his thunder and tempeſt ſhall have cleared the ſky of Europe of the noxious exhalations of ſuperſtition and atheiſm, his goſpel will ariſe and ſhine with more reſplendent glory, his righteouſneſs go forth as brightneſs, and his ſalvation as a lamp that burneth.

Not leſs reviving and conſolatory are the communications from our tranſ-atlantic brethren. Our laſt report mentioned the formation of a Miſſionary Society at New York: and their animated addreſs, which was then read to you, diffuſed a general ſatisfaction. Since that period, a ſimilar ſpirit has actuated their brethren in Connecticut. Kindling at the forwardneſs of others, they have aſſociated for the ſame benevolent purpoſes, and have ſolicited our correſpondence, friendſhip, and information.

Thus have our American brethren ariſen with us to the help of the Lord againſt the mighty. Fervent in the ſame purſuit, we truſt, theſe bands will yet more cloſely unite us, unhappily as we have been divided. We are one in blood; one in religious profeſſion; one in Chriſt Jeſus; one in love; and well will it be for both nations, if we grow like the two ſtaffs of beauty and bands into that happy union, which nothing ſhall ever again be permitted to interrupt.

Their Miſſionary efforts will naturally be directed to the Indian nations, bordering on their immenſe territories; and whoever caſts his eye upon a map, and traces the interval between the Alleghany Mountains and Nootka Sound, will diſcover a field ſo large that their moſt vigorous exertions for ages will hardly be found adequate to its cultivation.

A happy ſpark hath alſo kindled in the boſom of a few of our brethren in Ireland, as a letter, from the Rev. Mr. Hamilton of Armagh, will demonſtrate. Nor have we been deſtitute of ſome tokens of divine approbation at home, in the ſpirit of prayer and zeal diffuſed among our ſeveral congregations. A hoſt of faithful labourers have ariſen from thoſe who form the Miſſionary Society, and are going forth continually in their ſeveral neighbourhoods, preaching the goſpel to the poor, and teaching their children, who, through the neglect

neglect of others, or their own careleſſneſs and inſenſibility, have hitherto been deſtitute of the means of inſtruction. As this comes not immediately under our inſtitution, we enter not into particulars, but we cannot help obſerving with thankfulneſs, that many of the moſt vigorous ſteps, which have lately been purſued, for ſpreading the goſpel at home, originated from this ſociety. In lamenting our paſt neglect of our Heathen brethren, we have felt more the value of ſouls than we ever did before. In amending this error, we have looked around us at home, and have found that much is to be done every where; that the purſuit of one object, ſo far from interfering with the other, excites greater zeal, quickens greater diligence, and cauſes us to ſtrive more abundantly for the ſalvation of all thoſe, whom Chriſt hath purchaſed with his blood.

Whilſt theſe happy enlargements of the Miſſionary baſis, and the marks of zeal, becoming every where daily more conſpicuous, have inſpired us with increaſing confidence, that we ſhall one day ſee the ſtructure riſing in beauty and glory, we have been employed in deviſing means for ſending forth, immediately, thoſe Miſſionaries, whom the Lord hath provided to carry the glad tidings to the ends of the earth.

The African nations having, on many accounts, awakened our compaſſion, and engaged our attention, to them our efforts have been particularly directed, agreeably to our former report, and our printed addreſs to the ſociety.

As the Directors of the Sierra Leone Company had expreſſed themſelves friendly to Miſſionary attempts, and the excellent and able Governor Macauley had favoured us with his advice and aſſurances of countenance and aſſiſtance, it was judged proper to begin a Miſſion to the Foulah country, through this medium.

In conſequence of a correſpondence with the

Miſſionary Societies at Edinburgh and Glaſgow on the ſubject, each of theſe bodies offered, ſoon after the laſt general meeting, to unite with us in this Miſſion, and to ſend, each, two perſons for the ſervice. Their propoſal we cordially accepted; and having learnt the qualifications of the Miſſionaries they intended to ſend, and being informed by Mr. Dawes, late Governor of Sierra Leone, that a knowledge of certain mechanic arts, in ſome of the parties ſent, would be peculiarly gratifying to the Foulah people, and thereby be the means of conciliating their eſteem, and procuring ſubſiſtance, we made a ſelection, from our accepted Miſſionaries, of two perſons of this deſcription, to act in a ſubordinate capacity to thoſe who were better qualified to teach. And in October laſt, being ſet apart for the Work, they all embarked together in the Calypſo for the place of their deſtination.

The promiſing hopes, which had been entertained of our Miſſionaries, received ſome allay, when, during their ſtay at Graveſend, a diſcourſe, delivered by Mr. Brunton, and favourably ſpoken of by ſome who heard it, gave occaſion to an unpleaſant diſpute among the Miſſionaries themſelves.

The moment we received information of this, we endeavoured to extinguiſh a ſpark, which, a knowledge of the human heart, made us apprehend, might produce diviſions of the moſt fatal conſequence to the Miſſion. Three Directors immediately departed to meet the ſhip, that they might examine into the real cauſe, and attempt to remove it. But the Calypſo ſailing, without touching at Falmouth as ſhe deſigned, their journey proved fruitleſs, and we waited with anxiety the intelligence from Sierra Leone. At length it arrived; and we were grieved to hear, that the ſpirit of diſcord had not ſubſided. Mr. Greg, however, was an honourable exception to the reſt, having taken

taken no part in the diſpute, but conducted himſelf towards all, with the moſt exemplary love and meekneſs. The diſcreet deciſion of Governor Macauley, and the Rev. Mr. Clark, Chaplain to the Colony, cannot be too highly approved, in ſending them in pairs, according to their attachments of friendſhip, to ſeparate ſtations, at a diſtance from each other; to Free-port, the Bananas, and the Bullam Shore; in each of which a different language is ſpoken. And as the Foulah country, to which they were all deſtined, continued by war in a ſtate of confuſion, and no entrance could have been there obtained, we may hope that God, who over-ruled the diſſention of Paul and Barnabas, for greater good, will ſo condeſcend to over-rule this alſo, that by the acquiſition of three languages, a ſcene of more extenſive uſefulneſs may be opened.

The Chriſtian world, however, will ſympathize with us in the deep concern this afflictive event has occaſioned; and unite their prayers with ours, that it may furniſh ſalutary admonition, both to thoſe who offer themſelves for Miſſionaries, and thoſe who conduct the affairs of theſe Societies, that it may produce cloſer examination of heart in the one, and more vigilance and circumſpection in the other.

The Directors, in Scotland, have written to their reſpective Miſſionaries in terms of reproof, adapted to the occaſion, and with regard to the two individuals, more eſpecially ſent out by ourſelves, we have rebuked them ſharply. As they were ſelected, not with a view to preſide over ſpiritual concerns, but to render aſſiſtance to the Miſſion in matters of a ſubordinate nature, we continue their connection with our Society. But we have committed to Mr. Macauley and Mr Clark the authority to ſuſpend ſuch connection, and to ſend them home, if their future conduct ſhould render the meaſure neceſſary.

A pleaſing expectation is entertained of the Rev. Nathaniel Forſyth, who is a well informed man, and appears to be animated by a truly Miſſionary Spirit. He has been ſet apart for his work, and has lately embarked for the Cape of Good Hope.

The return of Dr. Vander Kemp from Holland, and the information he brought, reſpecting the miſſionary ſpirit excited there, induced us to determine on the Miſſion, we before mentioned, to the Namacquas, two nations divided by the river Orange, and diſtinguiſhed by the *greater* and *leſſer* Namacqua, not from the comparative difference of extent of territory, but from the different ſtature of the inhabitants. They are ſaid to be a harmleſs and quiet people, and as the late Dutch Governor of the Cape of Good Hope, which is about 240 miles diſtant from them, relates, it is as ſafe to travel among them as in the colony of the Cape. Their language differs from that of the Hottentots, but ſeems to bear ſome affinity to it. They do not dwell in towns and villages, but delight in a paſtoral life, and wander from place to place in different hordes, commonly called Kralls; from which we may infer that their country, though large, is not very populous. The ſoil, in general, is barren and ſandy; the banks of the Orange river, however, are more fertile, and produce various trees and ſhrubs. Their wealth conſiſts in flocks and herds, having abundance of oxen, ſheep, and goats. One ſpecies of their oxen, called the Battle Ox, ſerves to defend both them and their cattle from the invaſions of enemies, and the rage of wild beaſts, which are very numerous, the moſt remarkable of which are the lion, tiger, hippopotamus, elephant, and camelopardel. They are pure Pagans, and groſsly ignorant of the knowledge of God and a future ſtate. But what their own views are is quite uncertain. Monſieur Valliant ſays, they have neither prieſts, nor temples, nor idols, nor

nor ceremonies, nor any traces of the notion of a deity; but his teſtimony in this reſpect is not to be depended on, as no ſuch people have ever yet been diſcovered, nor is it probable there ever will, as the traditions among thoſe, who branched off immediately after the flood, can never be wholly obliterated. A few Dutchmen are ſaid to reſide in the vicinity of this people.

For this arduous ſervice, Dr. Vander Kemp has offered himſelf, and we are daily in expectation of the arrival of the two Miſſionaries from the Society at Rotterdam, Mr. Kitcherer and Mr. Vander Pauw, with whom the Doctor has had much converſation, and highly approves of their being his aſſociates. We hope they will embark with the firſt conveyance, and that this will not be long delayed.

A Miſſion to the poor blacks in Jamaica has engaged much of our attention; and, though circumſtances have deferred its final execution, it continues among the objects we have in view.

We have occaſion gratefully to acknowledge the continued liberality of the religious public in the ſupport of this Inſtitution. The ſtate of the funds, and the liſt of the ſubſcribers will, as uſual, accompany the publication of the Anniverſary Sermons.

Thus, brethren, we have ſubmitted to you an account of our proceedings. We have adverted alſo to the beneficial effects, which, we have reaſon to think, have flowed from the inſtitution of our Society; eſpecially the concern it has awakened for the converſion of our countrymen, and the zeal enkindled, at home and abroad, for the ſalvation of the Heathen. At our next anniverſary we hope to be able to report the long expected tidings, reſpecting the Miſſion to the South Seas. But no account has yet been received from the Duff, ſince ſhe left the harbour of Rio St. Janeiro, nor can any intelligence be expected, till ſhe arrives, which we truſt, will be with the latter fleet from China, in Auguſt next, or ſoon after.

The

The occurrences of the paſt year furniſh us with reflections, both of humiliation and thankfulneſs. When we ſurvey the moral condition of the Heathen world, and the unperiſhable nature and unalterable deſtination of the human ſpirit; and when we contraſt the magnitude and ſolemnity of the cauſe in which we are engaged, with the feebleneſs of our powers and the langour of our exertions, we are conſtrained to lament, the frailty of the inſtruments in ſo divine a work, and the imperfections, which mingle with all our ſervices; nevertheleſs, we are bound to cheriſh ſenſations of joy and thankfulneſs, while we contemplate the glorious effects, which, through ſuch feeble and imperfect means, the power of the Almighty has accompliſhed. It is his ſpirit, which has kindled this flame of divine charity, throughout the Chriſtian world. And by his efficacious impulſe on the heart, we truſt, the precious ſeed of he everlaſting goſpel will ſoon be ſown in various regions, which are now deſolate as the barren heath, but which, in ſucceeding generations, will be like fields, which the Lord has bleſſed, producing plenteouſly the plants of righteouſneſs, and the ripe fruits of grace and glory.

Thus let the praiſe be referred to the proper object. To us belongs the unceaſing duty to conſecrate our tranſitory time and our limited powers to this ſervice. Great and illuſtrious, indeed, is the work, and very feeble and inſufficient are the inſtruments. May the whole Chriſtian world, therefore, unite with us in ſupplicating the benediction of *him*, to whom, belong the kingdom and the power, and to whom, alſo, ſhall be aſcribed the glory for ever and ever.

This

This report being approved by all who were preſent, they voted the thanks of the Society to the Directors for their zealous and indefatigable attention, and particularly to the Treaſurer for his very diſintereſted and important ſervices. They likewiſe thanked the ſecretaries for the faithful, diſcharge of the duties of their office; and, concluding with prayer, they adjourned the meeting and went immediately to the Tabernacle, where Mr. Brewer preached on the neceſſity of patience as well as activity in Miſſionary undertakings, ſince God, whoſe purpoſes of converting both Jews and Gentiles are fixed and unalterable, often delays the execution of them beyond his people's expectation.

Thurſday Morning was wholly appropriated to the buſineſs of the Society, and the Rev. Dr. Hunter, taking the chair, at the requeſt of the numerous ſubſcribers, who re-aſſembled at the Scot's Hall, opened the meeting by imploring the bleſſing of heavenly wiſdom to guide them in their ſolemn deliberations.

It was determined that the method, purſued at the laſt anniverſary, of rendering the fourth part of the Directors ineligible for the then enſuing year, be now adopted and applied to the whole body of the late Directors. The lot was accordingly taken*; and a Committee, conſiſting of fifteen mem-

* The lot fell on the following gentlemen:

Directors reſident in London.

Mr. Dyer, Mr. Emerſon, Rev. John Eyre, Rev. J. Hamilton, Mr. Pinder, Mr. Sundius, Mr. Thomas Wilſon.

Directors reſident in the Country.

Rev. R. Alliot, Nottingham. Rev. Charles Atkinſon, Ipſwich. Rev. John Audley, Cambridge. Rev. Melville Horne, Olney. Rev. Sir E. Leigh, Warwickſhire. Rev. W. Moorhouſe, Huddersfield. Rev. Robert Sloper, Devizes. Rev. J. Stephenſon, Caſtle Haddington. Rev. G. Townſend, Ramſgate. Rev. J. Whitridge, Oſweſtry.

Directors reſident in Scotland.

The Rev. Mr. Campbell, Stirling. The Rev. Mr. Henderſon, Hawick. The Rev. Mr. Mill, Shetland. The Rev. Mr. Pitcairn, Kelſo. The Rev. Mr. Ruſſell, Kilmarnock.

bers in addition to ſuch of the gentlemen rendered ineligible as were preſent, was appointed to retire and nominate ſuitable perſons to fill up their places. The names they preſented to the chairman were individually propoſed and accepted; all the late Directors, not rendered ineligible, were unanimouſly re-elected; and Mr. Hardcaſtle was particularly requeſted to continue his ſervices, as Treaſurer.

The Rev. Mr. Love accepted his re-appointment; but Mr. Shrubſole having deſired to decline his part of the Secretaryſhip, on account of his engagements at the Bank being ſo increaſed as to render attention to its duties impracticable, his reſignation was received with regret, and the Rev. John Eyre immediately elected, with permiſſion to depute Mr. Joſhua Lambert Vardy to officiate for him, ſhould his health or engagements make it neceſſary.

The liſt of Directors for England, Scotland, and Ireland, was increaſed to one hundred and four, and Govenor Macauley, Dr. Vanderkemp, and ſome reſpectable *foreign* Divines were added to it, with a view of extending the correſpondence of the ſociety, and opening a communication, if poſſible, with every part of the Chriſtian world.

Theſe matters being ſettled, a letter was read from the Rev. Aaron Weſt, recommending an inquiry, reſpecting the beſt method of finding and qualifying Miſſionaries. An intereſting diſcuſſion enſued, and ſeveral uſeful hints were ſuggeſted; but, the ſubject being of great importance, the further conſideration of it was adjourned to the next day, and the meeting, which had laſted ſeveral hours, cloſed with prayer.

In the evening Mr. Balfour delivered his ſermon, at Tottenham Court Chapel, which like all the others was received with much approbation by an immenſely crowded audience.

On Friday Morning the Society, favoured with the uſe of the elegant and ſpacious church of Spital Fields, heard, with delight, Mr. Weſt's delineation of an Apoſtolic Miſſionary, exemplified in the qualifications and conduct of St. Paul. In the time of ſervice a note was ſent to the church, that the Duff was on the liſt, received that inſtant at Lloyds, of ſhips ſafely arrived at Canton, in China, before the end of December laſt. This Dr. Haweis announced from the pulpit, as ſoon as the prayers were ended, that the wholé congregation might partake of the joy, which began to be communicated from individual to individual, and that all might unite in praiſe to God on the occaſion, for which the Pſalm, about to be ſung before the ſermon, ſeemed peculiarly adapted. The emotions, excited by this pleaſing and unexpected information, can be more eaſily conceived than expreſſed. The ſcene was too impreſſive to be forgotten. All returned from the houſe of prayer, bleſſing and praiſing God for what they had heard and ſeen.

In the evening, the meeting was again held at the Scot's Hall, and the thanks of the Society were voted to the Reverend Preachers for their able diſcourſes, to the perſons who had accommodated the Society with the places of worſhip, and to the Scot's Corporation for the uſe of the Hall. And, after a free converſation on the reſumed ſubject of finding and qualifying Miſſionaries, a Committee was appointed to retire and propoſe ſomething ſpecific. Upon their return, the following motions were put and adopted:

" 1. That this Society, earneſtly deſiring to pro-
" cure proper Miſſionaries to the Heathen, will
" encourage pious perſons to become ſuch, who
" appear to the Committee of Examination, to
" poſſeſs radical qualifications for that office.

" 2. That a perſon or perſons in London, duly
" qualified for the office, be appointed by the

" Directors to take the ſuperintendance of the " perſons approved by the Committee.

" 3. That Miniſters in the country take under " their care perſons in their own, or neighbour- " ing congregations, approved in like manner.

" 4. That ſuch compenſation be offered to " them as the Directors ſhall think proper.

" 5. That any Director, acting as tutor, ſhall " be diſqualified from acting as a Director while " he receives any emolument.

" 6. That the perſons, ſo admitted to tuition, be " conſidered, during the firſt half year, as proba- " tioners; and that they continue, during that " term, as much as may be at their reſpective " employments.

" 7. That if, at the expiration of the half " year's probation, the perſons under tuition be " fully approved, they ſhall receive ſuch further " advantages as the Directors ſhall think proper."

The Rev. Mr. Bogue, of Goſport, then delivered an animated addreſs on the conduct and converſation becoming Chriſtians in every ſphere and relation of life, and this annual meeting was finally cloſed with prayer by the Rev. Mr. Balfour.

The next day the following letter was received from Captain Wilſon, and circulated as ſpeedily as poſſible among the members of the Society in town and country:

To JOSEPH HARDCASTLE, Esq.

DEAR SIR,

I WROTE you laſt from Rio Janiero, dated the 15th of November, which I hope you received, informing the Society how kind our heavenly Father had been in wafting us ſo far in perfect health and ſafety; we can now further ſay, from experience, that he has never left us from that time to this. At preſent I can only give you the outlines of our voyage, which, no doubt, you will be all glad to hear.

After receiving a plentiful ſupply of every thing needful (which I was enabled to pay for, having caſh of my own), we left the port the 19th. From that time to the 3d. of December nothing material happened, only the weather getting gradually colder,

colder. But the Lord ſhewed us we were going the wrong way, by ſending a ſevere gale from the South. We could now ſee that to beat round Cape Horn would be folly to attempt. After ſhipping ſeveral heavy ſeas, by which we loſt ſome of our ſtock, we bore up to go by the Cape of Good Hope. This was a great trial, being in latitude 39 and longitude 50 Weſt, and having now a line to run of 262 degrees of longitude, beſides latitude. However, we had ſoon reaſon to rejoice; for, by the 24th of January 1797, we were in longitude 133 Eaſt. Had we laid to another night, ere we bore away, we muſt have loſt all our ſtock; inſtead of which, the Miſſionaries had freſh meat twice a week all the way; beſides dining with me as before related, and though we had repeated gales, we never had occaſion to batten down our hatches once: add to this the ineſtimable bleſſing of the public ordinances of our God, and the Miſſionaries every means of improvement. Reſpecting ſome things that happened on the voyage, you muſt ſtay till I have the happineſs of once more ſeeing you, which I truſt will not be long after you receive this. Thus were we carried along in a moſt pleaſing manner. On the 30th of January we rounded New Zealand, and the 4th of March made Otaheite; but, from various winds, we did not anchor in Matavia till the 6th, where we were received in the moſt friendly manner.

Here mark the dealings of divine Providence: a large houſe, which the natives had built for Captain Bligh, was juſt finiſhed; the whole iſland in perfect peace, Pomaree and his ſon Otoo being abſolute ſovereigns of the whole iſland, and likewiſe of Eimeo: thus our buſineſs was expedited; for inſtead of many chiefs as we expected, we only had to make our errand known to Pomaree. This we were fully able to do, our God having kept two Europeans for the purpoſe, the others having gone to Europe; one of theſe, whoſe name is Peter, had left the Dædalus, the other, named Andrew, was caſt away in the Matilda, and had been five years on the iſland—both could talk the language fluently. Our reaſons for coming were no ſooner made known to Pomaree, than he ſaid we ſhould not only have the houſe, which is a hundred feet by forty, but that all Matavia ſhould be given to the Engliſh, which was accordingly done in the moſt formal manner.

After having thus ſucceeded far beyond our expectations, it is now neceſſary that I ſhould acquaint you, that ſometime before we made the land, the Miſſionaries had divided in the following manner: eighteen for Otaheite, beſides women and children; ten for the Friendly Iſlands; and two for the Marqueſas: this being the caſe, we had no time to ſpare; therefore, as ſoon as I ſaw them in their commodious houſe, we ſailed for Eimeo, with a view to get the ſhip ready, but more particularly to ſee how the natives would behave during the abſence of the ſhip. After five days we returned, found them all well, the natives having treated them with the utmoſt kindneſs. Having no time to ſpare, we made all ſail to the Friendly Iſlands; this was the twenty ſixth of March;

March; the firſt of April made Palmerſton Iſlands; and on the ninth, Tongataboo; the next day we anchored about the place Captain Cook lay, according to his bearings. The anchor was no ſooner gone than the ſhip was ſurrounded with canoes, and a number of Chiefs came on board, who informed us that two Europeans were on the Iſland, and to our great joy, they ſoon afterwards made their appearance; but of all the men we ever ſaw, theſe were certainly the moſt wicked looking fellows; and they ſoon gave us proof they were as bad as they appeared to be: one of them was an Iriſhman, named John Kennelly: the other Benjamin Ambler, of London: they told us a ſtrange ſtory reſpecting their coming to theſe iſlands; but this was a matter of little conſequence to us, firmly believing that the Lord had ſent them as our interpreters; for though we had provided, as we thought, ſufficient inſtruments for the purpoſe, by bringing Peter and two Otaheitans with us, we ſhould have been much at a loſs, the language differing ſo much, that they could not underſtand one word in ten: but theſe two men, Ambler and Kennelly, who had only been thirteen months on the iſland, could talk the language well. After ſome time our buſineſs was partly told them; they readily agreed to give all the aſſiſtance in their power. After giving them and the Chiefs preſents, they all went on ſhore, highly gratified apparently. Very early the next morning, we were ſurrounded with a prodigious number of ſingle canoes, beſides ten or twelve large double ones. From the peaceable manner they left us the night before, we had not the leaſt ſuſpicion, until the two Europeans came and told us, they intended to take the ſhip. This you may eaſily conceive alarmed us much. We got the people to their quarters as privately as poſſible. After getting thus ready, we ſcaled two of our guns; on this the large canoes began to ſheer off, and a number of ſingle ones followed; whether their intention was really to attack us we know not—but it was very alarming to ſee ſo many canoes and people round the veſſel preſenting their clubs and ſpears for ſale, which might in a moment be turned againſt us.

Our fears in a great meaſure being done away, Ambler pointed out four Chiefs, which he ſaid were the only ones we need to care for. Tibo Mamoe, the preſent king, was then at the point of death, and his ſon Tugahowè, the leaſt of the four, would certainly ſucceed his father (which was actually the caſe); he therefore would recommend the Miſſionaries being placed under his care: after talking with them on the ſubject, they readily agreed to go. I told them that they could not expect to keep their cheſts, and if they were the leaſt afraid, I would take them back to Otaheite; their anſwer was, the property was only a ſecondary object with them, that they would go with an humble dependance on that God, who had brought them ſafe over the mighty ocean, and had enabled them to leave their country and friends. After a moſt ſolemn ſeaſon in prayer, ſix of them went with the Chief and Ambler, but not before they promiſed they

ſhould

ſhould want for nothing; the other Chiefs wanting each to have one, but we thought it beſt for the preſent they ſhould be all together, promiſing them that when the ſhip returned, if they then choſe to ſeparate, each ſhould have ſome of them; this ſatisfied them all. After receiving preſents, they all went on ſhore before dark, and all the canoes left us. The next morning we weighed, and run further out, that we might have plenty of room, in caſe of an attack. About noon two of the Miſſionaries returned, with the pleaſing intelligence that the natives did not attempt to ſteal, but treated them with the greateſt reſpect; we then loaded the canoes with the remainder of their things, and with ſuch ſtores as they thought they ſhould want.

We now got under weigh to endeavour to find a channel to the Weſtward of the ſpot where Captain Cook got aground: after ſome time a very good one was found, which we ſailed through; this we conceived to be a valuable acquiſition, as we ſhould now, in caſe of being attacked, be able to ſail out of the harbour, either to the Eaſt or Weſt. Being now without the reefs, we intended to ſpend two or three days to ſee how the natives would behave to our people; but the Lord ſaw fit to ſend us a ſmart gale from the North Weſt, ſo that at day light we found ourſelves in a critical ſituation, not being able to weather the reefs on either tack; but to our comfort we juſt fetched the channel which we had only diſcovered the day before: thus we narrowly eſcaped ſhipwreck; and before we cleared the harbour, we were nearly caſt away the ſecond time. What cauſe have we to praiſe our God, for thus preſerving us in ſuch imminent danger. Having now cleared the harbour, April the 16th, we made the beſt of our way towards the Marqueſas, with the only two Miſſionaries on board, Meſſrs. Harris and Crook. The fair wind laſted ſix days, and was ſucceeded by hard gales from the Eaſtward; ſo that on the 6th of May we were only in 206° of longitude, and 39° South latitude. On the 23d of May we diſcovered two iſlands, which we endeavoured to land upon; but the natives, from their hoſtile diſpoſition, prevented us. We named one the Creſcent from its ſhape; the other after Sir Charles Middleton: they lay in latitude 23° 12 South—longitude 226° 15 Eaſt. The next day diſcovered another, which we named after Admiral Gambier, latitude 21°—36; longitude 225°—40 Eaſt; and on May 29th diſcovered another; which we called after our friend Mr. Searle; latitude 18°—18 South, longitude 224° 12 Eaſt; and on the 4th of June made the Iſland Chriſtiana, and the next day anchored in Reſolution Bay, after a long diſagreeable paſſage of fifty days. Our rigging being now in a bad ſtate, it was neceſſary to get it on deck. I ſhall only remark, that on getting the fore ſhrouds down, we found two of them gone, ſo that, had we been on the ſtarboard tack, inſtead of the larboard, during the gales we had in this paſſage, we muſt have been diſmaſted. O what cauſe of gratitude for all His kindneſs to us! We no ſooner arrived, than we were viſited by many of the natives, and amongſt them the Chief, whom, after a

few

few viſits, we gave to underſtand that the two Miſſionaries were to ſtay with him. On hearing this he could not contain himſelf, but jumped about the cabin for joy. He ſaid they ſhould have a houſe, and that they ſhould never want while he had to give, which we have reaſon to believe will be the caſe. The young lad Crook went immediately with the Chief, but Harris ſtaid on board to get the things ready, as he ſaid; however, I am ſorry to ſay in this place, that though he was the firſt that propoſed coming to theſe iſlands, and was the cauſe of two others not coming, he ſeemed now to have loſt his Miſſionary ſpirit, which was viſible to every one, though he denied it. After a little time he went on ſhore, but with ſuch a gloomy countenance, that the natives ſoon took a diſlike to him; the young lad, on the contrary, was chearful and obliging, ſo that the whole village was remarkably fond of him. This being the caſe, I was under the neceſſity of carrying Harris back to Otaheite. I would have brought Crook away likewiſe, but he begged to be left, which was agreed to; and I have no doubt but he will prove a bleſſing to thoſe poor, good natured Heathens.

Having now refitted our rigging, ſupplied Crook with every thing needful, we took an affectionate leave of each other, and ſailed for Otaheite the 27th of June. In our way, we took a view of Trevenen's, and Sir Henry Martin's Iſlands, and arrived in Matavia the 6th of July, when I found them all well in health, with one more in number than I left, Mrs. Henry being delivered of a fine girl. They had differed amongſt themſelves, which I endeavoured to make up. I began dividing the property, which I found a very diſagreeable taſk: this took up all the time I was here, and I got through it apparently much to their ſatisfaction.

Having now completed our buſineſs, we took leave of our dear friends and the kind natives, the 4th of Auguſt; touched at Huahine, which was in a dreadful ſtate owing to their wars. From this we made Palmerſton Iſland, and planted bread fruit, plantains, and Ava trees; and on the 18th of Auguſt anchored off Tongataboo, nearly in our old birth, where we were ſoon viſited by our dear people, who informed us they were all well (except one), and how the Lord had preſerved them from the machinations of their countrymen, who had done all in their power to make the poor heathens deſtroy them, and that ſome of them had ſeparated with a view to counteract their villainous plots. During my ſtay, Meſſrs. Buchanan and Galton went to live with another Chief, which I truſt will not only be the means of gaining their affections, but will likewiſe facilitate the knowledge of the language, which is of the greateſt importance. After doing every thing in our power for them with the Chiefs, and dividing the articles, we parted with many tears on both ſides. I brought away Mr. Nobbs, by their advice, as he had not his health from the time he landed. Our intention was now to touch at the Fegee iſlands, and, if poſſible, to have ſome intercourſe with the natives. On the 7th of

September

September we left Tontagaboo, and on the 9th, in the evening, made the Fegees; but after ſix days toil, trying to find anchorage, we were under the neceſſity of quitting them without finding any, or having any intercourſe with the natives; yet not before we ſtruck on a coral rock, but got off without receiving any damage. I believe no iſlands in the world are ſo hemmed in with dangerous reefs. We got into the middle of them, and we have reaſon to be thankful we got out in the manner we did. In ſteering to the weſtward we made the iſland Ruttuma, had a little intercourſe with the natives, who ſeem to be of the ſame race with the Friendly Iſlanders; they talk the ſame language, and their canoes are of the ſame conſtruction. From this we intended making the beſt of our way to the Pelews, but, from variable winds and calms, we did not reach them till the 7th of November; and then, from the ſtormy appearance of the weather, we did not think it prudent to ſtay; therefore, after a little intercouſe with the natives, we proceeded on our way to this port, with a view to ſend you intelligence, if poſſible, by the firſt ſhip. We found on our arrival at Macao, which was the 21ſt of November, that we could not proceed to Wampoo, without an authority from the Hoppo, becauſe we had no cargo. Finding a ſhip had been detained a month, I went to Canton, by which means we got permiſſion. The 14th day anchored at Wampoo. There are three of the laſt year's ſhips ready for ſea, but I prefer ſending you this by a Daniſh ſhip—there are four direct ſhips arrived. My nephew received a few lines from you and Mr. Fenn, but I have not received any; three of the packets are not yet up, and I could not think of loſing this opportunity.

This brief relation, I hope, will be ſatisfactory to all our dear friends, but you muſt make great allowance for the writer: ſhall conclude with only obſerving, that as our work has been great, having been eleven months out of fourteen at ſea, the wear, &c. of ſails has been in proportion. We never ſplit a ſail, nor carried away a maſt. The ſeamen and officers are in the ſhip, all well, except William Tucker, ſeaman, who ran from the ſhip I can give you no idea when we ſhall leave this place. To me it is the worſt part of the voyage, having to aſſociate with the profeſſed enemies of my Lord, and frequently I am the butt of the whole company.

May the Lord increaſe your zeal, and preſent you with ſuch inſtruments as he will own and bleſs. This is, and ever will be, the ſincere prayer of,

DEAR SIR,

Your affectionate Servant,

J. WILSON.

Canton, Dec. 16, 1797.

P. S. The following Miſſionaries were left at the Friendly Iſlands, by which you will know the Names of thoſe left at Otaheite.

J. BUCHANAN,	W. SHELLY,	J. WILKINSON,
D. BOWELL,	S. KELSO,	COOPER,
S. HARPER,	G. VEASON,	GALTON.

I brought with me from the Friendly Iſlands, Nobbs, from his bad ſtate of health, and Dr. Gillam, from Otaheite.

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GOD'S DECLARED DESIGNS
A MOTIVE TO HUMAN ENDEAVOURS.

A SERMON,

PREACHED BEFORE

THE MISSIONARY SOCIETY IN LONDON,

AT SURREY CHAPEL,

May 9, 1798,

BY JOSEPH COCKIN,

MINISTER OF THE GOSPEL AT HALIFAX, YORKSHIRE.

SERMON I.

ISAIAH ii. 2, 3.

It ſhall come to paſs in the laſt Days, that the Mountain of the Lord's Houſe ſhall be eſtabliſhed on the Top of the Mountains, and ſhall be exalted above the Hills; and all Nations ſhall flow unto it. And many People ſhall go and ſay, Come ye, and let us go up to the Mountain of the Lord, to the Houſe of the God of Jacob; and he will teach us of his Ways, and we will walk in his Paths: for out of Zion ſhall go forth the Law, and the Word of the Lord from Jeruſalem.

BY the good Providence of God we are met together to promote a deſign which has for ſome time occupied our thoughts; a deſign which we truſt is according to the pleaſure of God, and will be attended by his powerful bleſſing. At a period when commotions agitate the earth, and the meſſengers of the nations are ſeeking the welfare of the ſeveral countries to which they belong; we meet in the name of the Lord, to conſult the advancement of the Mediator's Kingdom; to inquire what the Scriptures ſay on ſo important a ſubject; and to increaſe that holy zeal which ought to diſtinguiſh men who have in view an evangelical miſſion. We bleſs God for the liberty we enjoy to concert meaſures for ſo deſirable an object, for the unanimity which has hitherto prevailed, and for the great encouragement which has been given to this undertaking; and we humbly pray that all our future deliberations, and exertions, may be under his guidance whoſe grace we implore.

Amidſt

Amidſt our concern for general good, and the promotion of the common cauſe, let us not forget ourſelves. Our attendance here, on this occaſion, carries in it the idea of the importance of ſalvation, and the neceſſity of a change of heart. If we could ſend the goſpel round the world; if it could prevail to bring down every ſpecies of falſe worſhip, to obtain a general profeſſion of the truth, and the greateſt uniformity of ſentiment; unleſs men were the ſubjects of this change, the great object would not be attained. Nor can we ourſelves enter into the true deſign and ſpirit of a miſſion of this ſort, unleſs we are regenerated. The principles of our education may appear to us important, and, from a conviction of their excellency, we may feel a ſtrong deſire that they may be more generally known. The knowledge we have of the deplorable ignorance, vaſſalage, and calamity, which prevail in ſeveral parts of the world, may excite in us a deſire to ſend the Goſpel to thoſe parts, as the beſt means of bringing them into a more free and happy ſtate. But unleſs we have ſome experimental acquaintance with the ſaving operations of divine grace, we cannot enter fully into the miſerable ſtate of men as ſinners, nor ſincerely deſire their converſion. No natural man has thoſe feelings which are purely ſpiritual; nor is it poſſible for any man to feel more for others, in reference to eternity, than he feels for himſelf. Permit me then to aſk, are the friends of the Miſſionary Inſtitution themſelves really converted? And are our deſigns, and exertions, prompted by love to God for what he has done for us; and by pity to our fellow creatures who are in the ſame ſtate from which we have been extricated?

I ſpeak to men who, I truſt, have been long employed in promoting the ſalvation of ſinners, according to their different abilities, and opportunities. You, my Reverend Brethren and Fathers, have had theſe momentous matters long upon your minds. For this purpoſe you have been raiſed up,

and ſent forth. God has qualified you for his ſervice, placed you in your reſpective ſituations, and given you his ſpecial aſſiſtance to this day. For this purpoſe you have ſtudied the holy Scriptures, and brought forth, from time to time, the moſt convincing arguments. There are many now in the preſence of God who have felt the powers of the world to come; and whoſe hearts have received the love of the truth. You have followed the labours of your miniſters with your prayers. In the houſe of God, in your families, and cloſets, your ſincere deſire has been that the kingdom of Chriſt might come; and that many of thoſe among whom you live might enter into its privileges, and breathe its genuine ſpirit. By theſe means much has been done among ourſelves. *The little one has become a thouſand, and the ſmall one a ſtrong nation.*

Now we propoſe to promote the ſame object on a larger ſcale. From a view of the ſtate of the world, with reſpect to religion, we ſee how many countries, and kingdoms, there are, ſitting in darkneſs and the region of the ſhadow of death; where chriſtianity is not profeſſed; where the name of Chriſt is not known; and where the Scriptures have never been read. How ſhall they call upon him of whom they have not heard? Should we not have pity on thoſe parts of the world on which the true light has not ſhone? Look back to the times of your anceſtors, to the ignorance and barbarity of this Iſland. Were not our predeceſſors mere painted ſavages, wild and ſuperſtitious? But God had a favour to beſtow on this land. He pitied their ignorance, was moved with compaſſion at their diſtreſs, and ſent his word to recover them. This Goſpel, which we have long enjoyed, has been of invaluable ſervice, and raiſed us, in point of privilege and eminence, above many other countries. True grace wiſhes no monopoly. The Goſpel, like the ſun, has light and heat enough for the whole world. Why do we then ſit ſtill? View the valley

full of dry bones; there are very many, and behold they are very dry! The Lord knows whether this be the time that they ſhall live. However, if his providence opens the way to propheſy upon them, let us attend to that direction.

In all we undertake of a religious kind, there are ſeveral things which muſt ſtrike the mind of a thinking man, and which have no doubt engaged the attention of the Miſſionary Society. The firſt is, whether the object propoſed is according to the *will of God*. This is indiſpenſably neceſſary; for unleſs we are fully ſatisfied on that head, we cannot go on with ſpirit, nor expect ſucceſs. But beſide this, it ſhould be aſked, what reaſon there is for ſuppoſing that the time fixed upon for bringing forward the object is a proper one, and whether it be the ſeaſon in which the concern is at all likely to ſucceed. Suppoſing a man is ſatisfied as to both theſe, he will ſtill aſk, what are the beſt means for bringing the deſign into effect? Theſe enquiries will no doubt produce another; how can any man ſatisfy his mind as to the object and time of what is deſigned to be done? What courſe muſt he take to come to any ſatisfactory concluſion? In anſwer to this, it may be ſaid in general, that no information is to be expected inconſiſtent with the tenor of the Divine proceedings. The beſt way of judging ſeems to be by prophecies and events. The things foretold will determine our thoughts in reſpect to our object, and the events which happen will be perhaps our beſt guide in point of time. Both theſe together will indicate what means are neceſſary and proper: thus the way will be clear, and our minds will be at reſt.

There are ſeveral ideas connected with our text at which it may be ſufficient, at preſent, only to glance. We take it for granted that the ſubject of it is ſpiritual, referring to the enlargement of Chriſt's kingdom. The recital of the paſſage would be enough to prove this. The evangelical Prophet

ſeems

ſeems to have had more enlarged views of this ſubject than any of his brethren. Wrapped up in ſpiritual meditation, and anticipating the glory of the latter day, he here declares the ſucceſs of the Goſpel, and mentions the nations of the world to which it ſhall find its way. It is equally plain, by a compariſon of things with what is here ſaid, that the text has never yet been fully accompliſhed. That it has been fulfilled in part none will deny. The word of the Lord has gone forth, and been received by ſeveral nations already, ſome of which were not known in the times of Iſaiah; and the effects here recited have been produced, both by the Miniſtry of the Apoſtles, and by other Miniſters ſince. But whatever has been the gracious effect of the word hitherto, we have never ſeen the whole of what is here expreſſed. In what age of the world have men ever beaten their ſwords into plough ſhares, or their ſpears into pruning hooks? When did they ever diſcontinue either to learn or to practiſe the art of war, as the fourth verſe expreſsly ſays they ſhall do when this paſſage has its full accompliſhment? From hence it appears that the text is particularly adapted to our purpoſe. The ſubject of it is what we have in contemplation. It refers to our own times, the times of the Goſpel Diſpenſation; and being never fully accompliſhed, it is at this day as great an encouragement to faith and prayer as it was at the time it was firſt delivered. What we deſign further is,

I. To make a few general obſervations, immediately connected with the text as a Prophecy, relating to the ſpread of the Goſpel; and,

II. By a more particular inveſtigation of its ſeveral parts, to point out the means by which that general ſpread ſhall take place.

We obſerve, 1ſt, That the concerns of Chriſtianity; the general ſpread of the Goſpel at a future period; and the ſalvation of ſinners thereby, are objects of the gracious deſigns of God. The doctrine of the divine purpoſes in general, we need not

now attempt to eſtabliſh; ſuffice it to ſay, *that he worketh all things according to the counſels of his own will.* It has always been thought prudent in men deliberately to adviſe, and to ſettle their plans before they proceeded to action. The end is firſt propoſed, and then the means are appointed for bringing that end about; and the whole being fully arranged is finally fixed. Surely that cannot be unwiſe in the conduct of God which is thought ſo proper and neceſſary in the ſchemes of men. If God has no deſign, the [illegible]ead of the Goſpel, and the ſalvation of man, muſt be left to mere contingency, or fortuitous events; and as men are ſo depraved, and ſo much averſe by nature to theſe things, there is not the ſmalleſt probability, upon this principle, that they would ever come to paſs. Whatever therefore takes place in this world, in reference to ſpiritual concerns, was firſt in the kind deſign and intention of God from everlaſting. All his proceedings, in raiſing up Miniſters to carry the Goſpel abroad, in giving it ſucceſs, and in forming a people for his praiſe, are according to his mercy in Chriſt Jeſus before the world began. May we not then be encouraged to hope that our feeble endeavours, to bring theſe deſigns into effect, will be owned by his bleſſing?

This Prophecy directs our views to the extent and glory of the Mediator's Empire; but a Divine Prophecy muſt have a reſpect to Divine determination, and be founded upon it. It is abſolutely neceſſary that the thing foretold ſhould come to paſs; not only in the ſubſtance of the prediction, but alſo in all its particular circumſtances. On this diſtinguiſhing criterion the truth of it depends. If any failure ſhould happen, in the ſmalleſt inſtance, it would prove the whole not to be of God; but if the thing foretold does comes to paſs, it muſt be either by chance, or according to previous determination on the part of the Deity. There ſeems to be no poſſibility of ſuppoſing it can come to paſs in any

any other way. Chance is an idea inadmiſſible, when we treat of thoſe things which are at all under the direction of God. Can we ſuppoſe that the honour of Deity, the perfections of his nature, and the truth of what the Scriptures foretel, would be ſuſpended on caſual events? The truth of Prophecy has always been conſidered as the baſis of our Faith in a Divine Revelation; and this fort is impregnable; none of our Infidels have been able to make the leaſt impreſſion upon it to this day: is it poſſible then to imagine that the very foundation on which Chriſtianity ſtands, ſhould be ſo far weakened as to reſt on human contingencies? If we think at all conſiſtently with either the perfections of God, or our own hopes, we muſt reject every idea of chance. We ſhall feel our ground much more firm, if we admit the Divine purpoſe as the ſecurity of our faith. It is on the ſtrength of his own unalterable deſigns, and uncontroulable power, that he calleth things which are not as though they were. So certain are things to happen, exactly as the Prophets have ſaid, that in the view of God, who is never diſappointed, they are conſidered as already accompliſhed.

As the moſt material parts, the ſalvation of man, and the ſpread of the Goſpel, are objects of the purpoſe of God; ſo are the means by which, and the times when, they ſhall happen. Prophecies relate to circumſtances as well as things. The times and ſeaſons indeed are not known to us till the events reveal them; but they are known to God in their orderly and regular courſe. He knows when the light of his word will ſet upon one country, and riſe upon another. The Meſſage of Salvation is to be carried to the nations in its ſeaſon. The times of mens' ignorance are now winked at; but when the time to favour them is come, they will be commanded to repent. Did we know certainly the dates of the Prophecies, and how to calculate their times, we might be certain as to the particular periods

riods when the Goſpel ſhould flouriſh in different places; but they are written in a myſtic character, and we are not ſufficiently ſkilled in the chronology of Heaven, fully to aſcertain their preciſe times of accompliſhment. Perhaps it was never deſigned we ſhould. There is enough ſaid to encourage our Faith and Prayer; but not to ſatisfy our curioſity. Many have failed in their calculations, and therefore we ſhould ſpeak with diffidence. The mind of man is apt to anticipate; but the Lord's time is the beſt.

Theſe thoughts are particularly pleaſing as they reſpect the ſpread of the Goſpel. We go on certain ground, having the will of God to direct our ſteps, and his unchangeable purpoſe to encourage our hearts. It is not a matter of accident whether the word of the Lord ſhall have free courſe: no; it ſhall moſt aſſuredly obtain, both in its glory and power. It is the pleaſure of God committed to the management of his Son, and the event is certain to bring that pleaſure into effect. Brethren, let us take courage! Unworthy as we are in ourſelves, and deſpicable as we may be in the eyes of men, we deſign what God himſelf has deſigned before us. Our purpoſes are what have already occupied his attention, and the pleaſure of our proſpects is, in part, what our Heavenly Father has already felt. I do not mean to ſay that the places we have in view, or the means we uſe, are according to the purpoſes of God; or that this is the time when the Goſpel ſhall more generally prevail. No man can enter ſo far into the arcana of Heaven, and, on the other hand, no man can tell they are not; but I mean that our object is according to God's deſign. What have we in view? Is it aggrandizement? Is it to be enrolled in the regiſter of fame? Or to obtain worldly emoluments? We propoſe nobler ends, and much more worthy a Chriſtian Miſſion. Our deſign is to ſend the Goſpel, to have ſinners converted to God, and brought to Heaven. Are not theſe objects accord-

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ing to the purpoſes of God? Purpoſes long ſince formed, and never changed to this hour. Who can ſay that the deſigns of the Miſſionary Society are not in uniſon with the deſigns of God?

2dly. The deſigns of God reſpecting the advancement of Chriſtianity, and the ſpread of the Goſpel, are exhibited to us in the Prophecies of the Scripture. Whatever God has purpoſed in himſelf is ſecret to man, till it is made known in certain ways, which his wiſdom ſees beſt for our inſtruction. *This myſtery was kept ſecret from the foundation of the world, but is now made manifeſt by the writings of the Prophets, according to the commandment of the everlaſting God.* This was the way he choſe for the diſcovery of his grace, and it was the beſt way, becauſe it was an encouragement to thoſe who received theſe teſtimonies of his love; and laid the foundation for faith and prayer to all ſucceeding ages, till the things foretold ſhould come to paſs. Theſe Prophecies are many, and various, and were introduced as the circumſtances of the Church required; but taken collectively, they comprehend the whole of what ſhall happen in it till the ſecond coming of Chriſt. In this view we are to conſider them as the counterpart of the purpoſes of God. The Holy Spirit, to whom the deſigns of God were manifeſt, impreſſed the minds of the Prophets with a full and adequate idea of what they were to deliver; by his unerring direction they ſpake as they were moved, and therefore the ſentiments which they advance muſt be a faithful tranſcript of the Divine mind.

Let us attend to ſome of thoſe things which the writings of the Prophets contain on this ſubject. It may be taken for granted, that what they delivered, which did not immediately refer to their own times and concerns, had a ſpecial reſpect to the New Teſtament-Church. This is plain from St. Peter's account; *Unto whom it was revealed, that not unto themſelves, but unto us, they did miniſter the things which are now reported unto you.*

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The Prophets ſpeak of more happy times, and of a more flouriſhing ſtate of things in ſome future period, than had ever obtained in their days. Many paſſages in the Book of Iſaiah are expreſsly to this purpoſe. *The wilderneſs and the ſolitary place ſhall be glad for them; and the deſart ſhall rejoice, and bloſſom as the roſe. It ſhall bloſſom abundantly, and rejoice even with joy and ſinging; the glory of Lebanon ſhall be given to it, and the excellency of Carmel and Sharon; they ſhall ſee the glory of the Lord, and the excellency of our God. Thou haſt been forſaken, and no man has gone through thee; but I will make thee an eternal excellency, and the joy of many generations.* The ſixtieth chapter is wholly on this ſubject. Inſtead of that gloomineſs and diſtreſs, with which the Church had been oppreſſed under its perſecutors, there is a time pointed out when things ſhould wear a very different aſpect, and the tide of her felicity ſhould flow in upon her. *Ye ſhall go out with joy, and be led forth with ſinging, and the trees of the wood ſhall clap their hands.* They had been formerly divided by feuds and animoſities among themſelves, and deſolated with wars by their enemies; but all theſe evils it is foretold ſhould ceaſe, and *Zion ſhall become a quiet habitation, a ſure reſting place.*

The burden of their ſong is the kingdom of Chriſt. On this their hearts were ſet, and of it they moſt generally ſpeak. This is the ſubject of David and the Prophets. The Pſalms are full of it from one end to the other. Read the ſecond, the forty-fifth, the ſeventy-ſecond, and the hundred and tenth. All the circumſtances attending it are minutely mentioned; its commencement and extent; the multitude and quality of its ſubjects, as well as its glory and continuance. *In the days of theſe kings ſhall the God of Heaven ſet up a kingdom that ſhall never be deſtroyed: and the kingdom ſhall not be left to other people; but it ſhall break in pieces and conſume all theſe kingdoms, and it ſhall ſtand for ever. He ſhall give unto him the throne of his Father David, and he ſhall reign over the houſe*

of

of Jacob for ever; and of his kingdom there ſhall be no end. Solomon's kingdom was very large, through the conqueſts of his predeceſſor; but it is foretold, that the empire of Chriſt ſhould be much larger. *Aſk of me, and I will give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. His dominion ſhall be from ſea to ſea, and from the rivers to the ends of the earth. Of the increaſe of his Government and peace there ſhall be no end. The people who will not ſerve him ſhall periſh.* He muſt rule the lands abroad, either by the rod of his mouth, or the ſceptre of his love. The kingdom of Chriſt has hitherto conſiſted of the lower orders of men, and of theſe there have not been very many, but it is intimated, that, in both theſe reſpects, the caſe ſhall be far otherwiſe. When the Lord diſplays his grace, his glory will be ſeen on the church. *The Gentiles ſhall then come to her light, and kings to the brightneſs of her riſing. The abundance of the ſea ſhall be converted. They ſhall come in multitudes on camels and dromedaries, laden with gold and ſilver, yea the ſons of ſtrangers ſhall come being led by their kings flying as clouds and as doves to their windows.*

To fulfil theſe predictions, there are others which more particularly refer to the means by which theſe things are to be brought about. The miniſtry of the goſpel, and the bleſſings of grace, are introduced in the prophets in a very lively manner. *He ſhall come down like rain on the mown graſs, as ſhowers that water the earth. It ſhall come to paſs, in the laſt days, that the mountains ſhall drop down new wine, and the hills ſhall flow with milk; and all the rivers of Judah ſhall flow with waters.* How were theſe bleſſings to be communicated? Even this, as well as the things themſelves, is the work of the Redeemer. *When he aſcended on high he received gifts for men,* to furniſh them for the work of the miniſtry, and to fill them with holy zeal for his cauſe. And accordingly this was the caſe. *When he gave the word*

there were multitudes to publiſh it. Men ſhall call them the miniſters of our God, who were before employed in the common ſervices of life. When the waters roſe, there were fiſhes on the banks. *How beautiful on the mountains are the feet of them who publiſh the goſpel of peace!* With theſe ideas are connected gracious aſſurances, that the means which are uſed ſhall not be in vain. *As the ſnow and the rain come down from heaven, and return not thither till they have watered the earth; ſo ſhall my word be that goeth forth in its ſeaſon, it ſhall not return to me void, but it ſhall accompliſh the end for which I ſend it.* God ſhall *ſo make ready a people prepared for the Lord, that as ſoon as they hear of him they ſhall obey.* For there ſhall be a more plentiful effuſion of the holy ſpirit. Grace will be granted equal to the means enjoyed. *It ſhall come to paſs, that I will pour out my ſpirit upon all fleſh.* Whatever means are uſed, the agency of the ſpirit muſt perform the great work; and bleſſed be God, we have reaſon to expect his aſſiſtance, for it is ſaid, *my ſpirit that is upon thee, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed from henceforth and for ever.*

Theſe gracious deſigns of God have been already fulfilled in part. The goſpel had a conſiderable ſpread in the times of the Apoſtles. Theſe holy men carried the meſſage of mercy from God, and many received it, both among Jews and Gentiles. *The ſpirit was poured out from on high and the wilderneſs and the ſolitary places became glad.* Churches were formed of men converted from the error of their ways, and the kingdom of Chriſt was conſiderably enlarged. Since that time, God has not left himſelf without witneſs of his power in other parts: Germany, Holland, and America, have ſeen conſiderable revival, and felt the influence of the truth. Theſe evidences of the divine goodneſs are ſufficient to convince us, that God is not unmindful of his word, and that he has not,

not, at any period, diſcontinued his work. We have reaſon to be thankful for his mercy to us in our own days, and in our own country. The vine which his own hand hath planted in England hath taken root, and ſpread its branches to our cities, towns, and villages; and filled the Iſland with fruit.

But theſe are only the beginnings of things. More is yet to be done than ever has been, perhaps, at all times put together. The ſcriptures ſeem to encourage this hope. *The earth ſhall be full of the knowledge of God, as the waters cover the ſea; all ſhall know the Lord from the leaſt to the greateſt*, and from one extremity of the world to the other. Is there not then a foundation for much prayer and exertion? The paſt ought to ſtrengthen our faith reſpecting the future; for the full accompliſhment of prophecy is as ſacred to God as the beginning. In what he has already done, he has given us an example of what he both can and will do in time to come. *His arm is not ſhortened that he cannot ſave.* Let us look forward. The great reformer of the world is on his way, nor will he ſtop his progreſs, till he has given the ends of the earth a demonſtrative proof of his love and power.

3. The concerns of Chriſtianity, and the ſpread of the goſpel, being according to the purpoſe of God, and revealed by the prophets, ſhall certainly come to paſs. So our text poſitively declares. This certainty might be argued from many conſiderations. The permanency of the divine purpoſe will not allow us to doubt. *His counſel ſhall ſtand, and he will do all his pleaſure.* In every other concern this has been the caſe, and ſurely he will not fail in this which is ſo near his heart. *There ſhall be a performance of thoſe things which have been foretold.* Sooner ſhall heaven and earth paſs away than one jot or tittle of the ſcriptures fail; theſe teſtimonies of the Lord are ſure. All the perfec-

tions of the divine nature ſtand engaged in this affair. The changes which take place in the world are wonderful to us, who ſee not his ways in the great deep; but in the final iſſue of things, we ſhall underſtand that the wheels of Providence have moved in the track of prophecy, and brought the whole exactly to the point deſigned. The faithfulneſs of God to his ſon is a further confirmation of this idea. The mediator engaged in his work under certain promiſes of reward. *If he would pour out his ſoul unto death he was to ſee his ſeed.* The proſpect of this *was the joy ſet before him* under his ſufferings. His work is now finiſhed, and he claims his reward. He is aſking in heaven to receive the objects of his love, and the purchaſe of his blood. God remembers his promiſes. Every circumſtance of prophecy is fully in his mind; and his own love, as well as his fidelity to his ſon, engages him to fulfil the whole.

The certain accompliſhment of prophecy may be urged a little farther. Let it be obſerved, that the only reaſons why any project fails muſt be one or other of the following: It muſt be, either becauſe the ſcheme is laid aſide; or there cannot be ſufficient means obtained to fulfil it; or the obſtructions are ſo many and powerful that it cannot be brought about. It would be difficult to ſuggeſt other cauſes of failure. Let us ſee whether any of theſe can poſſibly hinder the fulfilment of the Scriptures.

Can any man ſuppoſe that the unchangeable God will abandon his own plan? Will he alter his purpoſes of mercy? This is by no means according to the ideas he has given us of himſelf, or the views we have of his conduct towards men. *He is of one mind, and none can turn him.* With him is no variableneſs, nor the leaſt ſhadow of a change. Did he ever recede from what he deſigned to perform? In the works of nature, the affairs of Providence, and the methods of grace, he

he has always purſued the ſame courſe. Will he give up a ſcheme which always occupied his thoughts, and which he has continually kept in view in all that has come to paſs on the theatre of the earth to this hour? After he has done ſo much, and when the glory of the whole is about to be more illuſtriouſly diſplayed, will he now forſake his own favourite plan, and leave his deſigns unfulfilled, and the prophecies without their accompliſhment? The ſcheme of ſalvation is more dear to God than all his other works; in it he has diſcovered more love and grace, than could poſſibly have been diſcovered in any other way. We may therefore ſuppoſe that he will ſooner abandon the earth, and even forſake heaven itſelf, than that he will diſcontinue the diſplays of his mercy in the ſalvation of ſinners according to the ſcriptures.

As God will never change his plan, neither can it ever fail for want of means to carry it on to perfection. The means neceſſary in the caſe of Miſſions are men and money. Who is to raiſe theſe ſupplies? Whoſe work is it? It belongs to the maſter to furniſh the means. God's government is on the ſpirits of men. If he wants inſtruments for his work, he can raiſe up an hoſt of ploughmen and mechanics, and *make them as poliſhed ſhafts in his quiver.* If he works on their hearts by his grace, enlightens their minds in the knowledge of Chriſt, inclines their ſouls to the work, and gives them the tongue of the learned, the buſineſs is done. If ſcholars are wanted, either for real utility or the reſpectability of the work, every univerſity or ſeminary in the nation, yea in the world, is at his ſervice. Who called and employed the apoſtle Paul? Neither Paul nor his parents deſigned to promote Chriſtianity by making him a ſcholar; and yet ſo it was in the event. We know not how many God is now training up in different places of education for Miſſionary ſervice. Was there

there any thing in the diſpoſition of Paul more favourable to the goſpel, when he ſat at the feet of Gamaliel, than there is in any graduate of a college to the work of a Chriſtian Miſſion? But God had need of him; he therefore changed his heart and employed him in his work, and, when he pleaſes, he can do the ſame with any other man. Nor will he be at any loſs for money. He claims the ſilver and the gold as his own, and can eaſily employ it in his ſervice. *I will conſecrate their gain unto the Lord, and their ſubſtance to the God of the whole earth.* When the temple was to be built, the people offered willingly; the work was great and demanded much, but there was enough preſented and to ſpare. Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh, firſt to bring their ſons from far, their ſilver and their gold with them to the name of the Lord thy God.

But if God will not abandon his plan, and if the means are at his command, may not oppoſition obſtruct his progreſs? Tell me ye deep read hiſtorians, what deſign of God did oppoſition ever hinder? Joſeph was to be exalted, ſo it was determined and foretold. But what difficulties riſe up to obſtruct! yet theſe very difficulties were ſo far from hindering the thing, that they ſeem to have been abſolutely neceſſary to bring it into effect. The ſame might be ſaid of David's royalty, and of the Iſraelites coming from Egypt to Canaan. Why did the Heathen rage, and the people imagine a vain thing? They united their attempts, and fooliſhly thought they could hinder the pleaſure of Deity; but in ſpite of all their exertions, God ſet his king on the holy hill of Zion, according to his own decree. He who ſits in the heavens laughs at oppoſition, and holds the framers of it in deriſion.

4. The deſigns of God, revealed in the prophets, ſhall come to paſs within the limits of a certain time, which is here diſtinguiſhed by the name of

the laſt days. This mode of ſpeaking is remarkable in the Old Teſtament. It is repeated over and over again, as if it was deſigned to engage our particular attention. There is ſcarcely any idea of ſingular importance, reſpecting goſpel times, that is not introduced with theſe words. A general deſign may be formed in the mind, and that deſign may occaſionally occur to the thoughts, but through a variety of other concerns, it may be ſuffered to die away; but when a particular time is ſpecified, and there is a poſitive engagement that at that time the thing ſhall be done, though the period be at a conſiderable diſtance, it will come, and the thing deſigned will actually take place.

It is allowed by all the expoſitors that the laſt days, ſo often mentioned by the prophets, refer to the times of the Meſſiah. The diſplays of grace to man are diſtinguiſhed by two diſpenſations: one was granted to the Jews, and comprehends the whole time from the calling of Abraham to the final deſtruction of their temple, with all its ordinances. In the laſt part of this period, Chriſt came into the world. After this there was a new and better ſyſtem of things. Chriſtianity was eſtabliſhed by the preaching of the goſpel, and the gracious operations of the holy ſpirit. This improved order of things is known by the name of the Chriſtian diſpenſation, and is to continue for ever. This is the time often ſpoken of in the Prophets, and foretold as the thing that ſhould come to paſs in the laſt days. The period ſo called includes all the time from the days of John the Baptiſt to the final conſummation of all things. Theſe laſt days have been running on a long time already, but how much longer they are to be continued is only known to God. Within theſe limits all things that are written concerning the goſpel in the law and the prophets, all things foretold

told by Chriſt himſelf or by the Apoſtles, ſhall certainly come to paſs.

Theſe limits are very large; it becomes neceſſary therefore to contract them a little, that we may have a nearer and more particular view. A divine of the preſent century divides the laſt days into three parts. The firſt part, he ſays, takes in the miniſtry of John the Baptiſt, with whom the Chriſtian diſpenſation commenced and the life of Chriſt and the Apoſtles. Theſe were the golden days of the church. Kings and prophets waited to ſee theſe days, but died without the ſight. The middle period takes in the riſe and reign of the eaſtern and weſtern anti-chriſt; a moſt gloomy and trying time indeed. Here is the patience of the ſaints. And the laſt part commences with the perilous times, and goes on to the deſtruction of the beaſt and his image, and the falſe prophet, which will introduce the latter-day glory.

If this diſtinction is proper, I aſk what are the ſigns of the times? In which of theſe periods are our days caſt? It appears that we are not very far from the approach of the laſt ſcene of things. What are we now to expect? *Bleſſed is he that readeth, and he that underſtandeth the things which are written in this book. How is it that ye know not the ſigns of the times? Whoſo is wiſe, and he ſhall underſtand theſe things; prudent, and he ſhall know them.*

The laſt days, it is generally thought, will be diſtinguiſhed by very remarkable events. Many of theſe are particularly mentioned by the Apoſtle John in the Revelation. Of the ſenſe of this book my underſtanding is not capable of forming a very perfect idea; the fulfilment of the things contained therein will no doubt make them much more plain than they are to any man at the preſent day. But although we cannot be certain, either reſpecting the things themſelves, or their time of accompliſhment; it is very evident they are matters of great importance,

importance, and that many of them are yet to come to paſs. Expoſitors differ widely among themſelves. However, we may take the liberty to ſpeak in general, and eſpecially ſuch things as have been commonly reported among us, when we cannot be poſſitive as to any particular event.

Some of the events of the laſt times will be very awful indeed. Among theſe we may mention the ſpread of infidelity, of which the ſcriptures take particular notice. *When the ſon of man cometh* to avenge his people of their adverſaries, *ſhall he find faith on the earth? Theſe things ſhall not come to paſs unleſs there is a falling away firſt* from the doctrines, ſpirit, and practice of Chriſtianity. It is foretold by Peter, *that in the laſt times there ſhall come ſcoffers walking after their own luſts, and ſaying where is the promiſe of his coming?* How far our own times exemplify theſe paſſages, I leave you to judge. In every age there have been too many of this ſpirit; but perhaps there were never more than at preſent.

General wars and tumults in the world have been reckoned another ſign of the commencement of the laſt times. What can be the deſign of the woe trumpets, and the pouring out of the vials? I do not ſay to what particular places and things they refer, but according to all I have read, their ſubject is war and deſolation, and their time of pouring out is not far from that which is here ſtated. Indeed if the laſt days, or the concluding period of them, take in the perilous times and the deſtruction of anti-chriſt, there muſt neceſſarily be great tumult and confuſon. This will happen with confuſed noiſe and garments rolled in blood. The riſe of theſe powers was with great commotions and bloodſhed, and their ruin will be in the ſame way. The blood of thouſands cryeth to God for vengeance on the ſcarlet whore, and the day of recompence will come. He ſhall give them blood to drink, for they are worthy.

Theſe commotions, however, will end ſooner or later in the total ruin of Popery and Mahometaniſm. This has been always thought to be a prelude of the glory of the latter day, and that it will be introduced when ever that takes place. Theſe are apparently the things which have let, and muſt be taken out of the way. The beaſt and the falſe prophet ſhall be caſt into the lake of fire and brimſtone, and they ſhall riſe no more.

In this period, great things it is ſuppoſed muſt be done in mercy. The glory of the latter day is ſo common an idea, and ſo fully expected, that it is in the mouth of every profeſſor, and I hope in their hearts alſo to pray for its coming. The goſpel will be more plentifully preached, and to a much greater extent of country. On Heathen lands, which have long ſat in darkneſs, the light will then ſhine. The miniſters of the ſanctuary will *ſee eye to eye*; there will be more inſtances of converſion; and *the word will have free courſe, run and be glorified. The Jews will be brought in with the fulneſs of the Gentiles, and there will be one fold and one ſhepherd.* In this manner will *the children of God be gathered that were ſcattered abroad.* After this it is probable the goſpel will find its way into the eaſt; Tartary, Ruſſia, China, and the Empire of the Great Mogul.

As we are on the ſubject of time, perhaps there may be no great preſumption in an humble inquiry, whether we have any reaſon to expect the further ſpread of the goſpel in our own days. The buſineſs of our preſent meeting ſeems to juſtify ſuch an attempt. If the appearances of things are altogether againſt us, and nothing can be gathered, either from predictions or events which in the judgment of charity can encourage our views, there ſeems to be no reaſon for a miſſion, nor any good ground to hope for ſucceſs. Before we proceed to ſtate what we ſuppoſe to be favourable appearances,

pearances, it may not be amiſs to mention our reaſons for propoſing the ſubject at all.

It has been already ſaid, and is univerſally allowed among believers in a divine revelation, that the prophecies have not yet had their full accompliſhment, but that they certainly will. Now if this be the caſe we are juſtified in ſome general expectation, in faith and prayer. Can any man firmly believe the divine predictions, which reſpect the goſpel, who has no gracious feelings of this kind? Prophecies were delivered from time to time to enliven theſe proſpects; and is it right now to give up all expectation of the things they contain? It will be granted further that the fulfilment of the prophecies is a thing deſirable. Some things they mention are indeed awful, but if theſe are neceſſary to introduce a better ſtate of things, and according to the will of God, are not even theſe deſirable? Can we pray for the kingdom of Chriſt to come, and for his glory to be revealed, unleſs we feel theſe deſires in our hearts? Let me add, the appearances of things in the world are now uncommon. At what period, ſince the commencement of the New Teſtament diſpenſation, did they wear ſuch an aſpect? And are theſe appearances for no purpoſe? Are the commotions of this world unobſerved by the Deity? Has he no deſigns to accompliſh by theſe means? Is there not a wheel within? To deny the direction of God in theſe affairs, is to give up the idea both of his moral government and gracious deſigns. Whatever may be our thoughts reſpecting Millions at this time, to deny what is here ſtated, is the eſſence of infidelity. To have no feelings of this ſort, no expectation of greater enlargement, nor deſires to ſee the prophecies fulfilled, is to give up the ſpirit of religion altogether. Do the prayers and hopes of genuine piety confine themſelves to the particular ſphere of a man's own movement, the precincts of his pariſh, the walls of his city, or the boundaries of his kingdom? Do they not overleap theſe narrow

limits, and compaſs the whole globe? And does he not wiſh, if the will of God be ſo, to ſee theſe things in his own days.

I think I may venture to ſay, that God has laid this concern more powerfully and more generally on the hearts of his people of all denominations, within theſe few years, and at preſent, than in any former period ſince the times of the Apoſtles. Among the Moravians, the Arminian Methodiſts, and the Baptiſts, this ſpirit prevails. By ſome of them, endeavours have been made for years, and now the hallowed fire of Chriſtian zeal burns in their hearts, and they are not without the pleaſing hopes of increaſing ſucceſs. Among the clergy there is alſo a Society for the ſpread of the goſpel. Of late much has been done to promote Miſſions at home: the friends of Chriſtianity of different profeſſions have engaged to exert themſelves to evangelize their own country. In this honourable liſt, I may be permitted to include the Miſſionary Society; a ſociety formed of all parties, and firmly united in its object and general views. The deſign and ſpirit of this Society begin to ſpread in Holland, Germany, and America; pleaſing accounts have been received from all theſe places. Nor muſt I forget to mention Scotland, among the firſt of countries favourable to this deſign. You my brethren have been witneſſes of the many meetings for prayer, and of the fervent devotion which have obtained among Chriſtians for direction and ſucceſs. Is there a lively ſpiritual congregation in the kingdom, that has not felt an unuſual enlargement for the ſpread of the goſpel within the laſt four years? It has been generally ſaid that when any thing great is to be done, God lays it on the minds of his ſervants. When Zion travails ſhe brings forth her children. Can it be ſuppoſed that there is nothing of God in all this? Is it all ſelf created? Muſt every motion of this Society, and all the prayers which have been offered up, be attributed

to

to enthuſiaſm and wild fire? Has frenzy extended its influence to Scotland, to Holland, and America? Is all the Chriſtian world deceived? Have Moravians, Arminians, and Baptiſts, loſt their reaſon, and abandoned themſelves to the guidance of an ignis fatuus? O charity divine! thou pledge of heavenly grace, is this the genuine language of thy ſoul?

Beſide this general deſire, that which has obſtructed the work is now removing out of the way. The man of ſin is driven from his fortreſs. God is aboliſhing the idols of ſilver and gold. When the blow is aimed at the head, and the arrow enters the heart, the extremities are certain to die. This ſtalking horſe will ſtumble, fall, and be broken. Superſtition has enlarged its boundaries; by craft and ignorance, it has taken deep root for a long time, and brought forth bitter fruit; but it is now likely to be deſtroyed. Perſecution, that iron rod which it has always employed with ſavage barbarity, will be exerciſed no more. The minds of men, enſlaved by its influence, will obtain their liberty; liberty will promote inquiry, and inquiry will diſcover the truth and beauty of the religion of Jeſus. As Mahometaniſm had its riſe about the ſame time with Popery, it has been thought they would fall nearly together; and if this ſhould be the caſe, another powerful hinderance will be taken away.

The preſent commotions in the various parts of the world are not an unfavourable ſign. Judge by analogy. What had been the ſtate of the Romans previous to the coming of Chriſt, and the eſtabliſhment of Chriſtianity? Were they not engaged in a ſeries of the moſt bloody and deſperate ſtruggles? They had carried their victorious arms into different countries, and every obſtruction was removed out of their way. Every one knows that all this agitation and theſe wars were ultimately conducive to the ſpread of the goſpel. When Jeſus was born,

born, the Temple of Janus was ſhut, the Kingdoms conquered by the Roman arms were incorporated into one general body, and united under one Government. Thus the way was opened for the more eaſy ſpread of the goſpel. Troubleſome times have never hindered the building of the temple. The ſame ſort of concuſſions, which were over-ruled for good in that great empire, prevailed to the ſame end among the Jews. *God ſhook the heavens and the earth*; their political and eccleſiaſtical ſtates; and by theſe means, *he eſtabliſhed a kingdom which cannot be moved.*

Let us now diveſt ourſelves of prejudice, and conſider things fairly as they are at preſent in the world. Suppoſing we had lived a hundred years ſince, and could at that time have foreſeen what is now going on in the natural and religious world; I aſk, what ſhould we have thought? Could John Huſs and Jerome of Prague have certainly known that, in the latter end of the eighteenth century, the Pope would have been driven from Rome, that a Miſſionary Society would have been formed in the metropolis of England, that ſo many prayer meetings would have been holden to implore a bleſſing on the undertaking, that ſuch great encouragement would have been given to it, and ſeveral Miſſions ſhould be actually ſent abroad; what would theſe men have thought? Would they not have entertained the hope that God was about to make theſe appearances ſubſervient to ſome great deſign for the furtherance of his cauſe in the world?

Let me aſk then what objections can be made againſt Miſſions for the converſion of ſinners, at the preſent period? How is it wrong to make a trial? Is there not a probability of ſome ſucceſs? And if there is any probability, is not that an argument to uſe means? Can any man ſay the object is wrong? The greateſt infidel among us would not think it wrong to endeavour to illuminate the ignorant

ignorant parts of the world. Do we try the ſucceſs of a Miſſion at a wrong time? How do you know? Have you ſearched the archives of heaven; or gathered this from any part of the bible? Come forward then and make known this diſcovery, and we will deſiſt. If a Miſſion is attempted, can it do any harm? It does not take the goſpel from ourſelves; for we ſeem not to be over willing to go on this warfare, and it does not appear conſiſtent for any Chriſtian to ſuppoſe, that it can be of any diſ-ſervice among the Heathen. It may be ſaid, that, if the Miſſion fails of ſucceſs, it may hinder any further attempts in future. To this objection it may be anſwered, that theſe future Miſſions will either be according to the will of God or not. If they are not, the more obſtructions are thrown in the way, the better. But if they are, will it follow, that becauſe a Miſſion failed at a wrong time, that failure will hinder the deſigns of God at his own time? It has been ſaid that we muſt try to convert all the Heathen at home, before we make any trial abroad. Thoſe, who are concerned in this affair, feel a deſire for the ſalvation of the inhabitants of their own country, and have given proof that they are willing to uſe all likely means to promote ſo great an object among their neighbours. But how came the men, who frame this objection, to ſuppoſe that all muſt be converted in one country before any trial is made in another? Did the Apoſtles act upon this plan? When will the period arrive, when the goſpel on this principle will be ſent abroad? The fooliſhneſs of this objection is ſo great, that it will not carry the ſhattered bark of prejudice, over the ſhallows of the moſt contracted underſtanding, into the narrow port of carnal ſecurity and ſloth. It is perhaps impoſſible to raiſe any objection againſt Miſſions at this day, that may not be raiſed at any future period. But ſuppoſing the Miſſion fails altogether in reſpect to its main deſign, which is to ſuppoſe the

the very worſt, the endeavours of its friends and all the means which have been uſed, may be approved of God. David had it in his heart to build a temple; and although he was not allowed to do it, yet God commended his deſign, and the preparations he had made. If the Miſſionary concern does no good abroad, it has already done good at home, by bringing the ſeveral parties among us into cloſer bonds of Chriſtian union. Beſides, the foreign Miſſion has given riſe to ſeveral others at home; and if they are of any ſervice, it will follow that the original one has not been wholly uſeleſs.

5. The ſpread of the goſpel, which is the object of God's purpoſe, and revealed by the Prophets, will probably come to paſs gradually. This is the uſual courſe of things in matters, both human and divine. The ſcriptures give us this idea. The holy waters in the viſion of Ezekiel did not come to their height at once. They firſt iſſued from the threſhold, formed themſelves into a rivulet no deeper than the ankles; afterwards they were to the knees; and then to the loins; but at laſt they became a large river, which could not be forded. The day of ſmall things is not to be deſpiſed, for, though ever ſo ſmall, if it is of God, the latter end ſhall be greatly encreaſed. A grain of muſtard ſeed when ſown is very ſmall, but by the rains and genial rays of the ſun it ſprings up, and becomes a large and ſpreading tree. We have ſeen the progreſs of Chriſtianity ſometimes advancing faſter and ſometimes ſlower, as circumſtances have been more or leſs favourable, or as God has been pleaſed to ſucceed with his bleſſing. In our own country the work of God has prevailed very conſiderably within the laſt forty years. But we have reaſon to believe, that as the light and power of the goſpel advance, its prevalence will be much greater. *A nation ſhall be born in a day.*

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Is it unreaſonable to ſuppoſe that this gradual advancement may take place in ſomething like the following manner? God will lay the ſpiritual and eternal concerns of mankind on the hearts of his people and miniſters. Without this it can ſcarcely be thought that much will be done. Theſe impreſſions will undoubtedly excite endeavours to promote the ſalvation of ſinners. The ſame grace, which produces this deſire, will engage the friends of the work to be much in prayer to God, that he would pity the ignorance and miſery of men, and make them the monuments of his mercy. The great grace they have themſelves received will encourage their application and hopes on behalf of others. The divine being will attend to theſe devout addreſſes. Providence points out the way in which theſe deſires ſhall be fulfilled. Miniſters are raiſed up, who offer themſelves in the cauſe, ſaying, here am I, ſend me. The cloud and pillar go before them directing the way. Some friend to the cauſe, whoſe heart God has already prepared, may ſay; come over and help us; by which it may be certainly gathered that God means to ſend his word to that place. The meſſage of grace is brought. The Almighty gives his bleſſing. Sinners are called and become truly devout; their lives are altered; they form themſelves into little ſocieties for prayer and Chriſtian converſation; and others round about look on with admiration, ſaying we never ſaw it in this manner. Curioſity raiſes attention: the unbeliever comes in, he hears, and feeling the power of the word, he falls down on his face, and acknowledges that God is there of a truth. The goſpel, which is ſo ſucceſsful in one place, will ſoon extend itſelf further in the country; other villages and cities in the neighbourhood, hearing what is already wrought, will deſire to hear the ſame things; and thus the truth will become generally known. Perhaps ſome leading characters, whoſe influence will powerfully affect

others, may receive the word, and exert themſelves with vigour in the promotion of the cauſe. In this, or ſome ſuch way, we may ſuppoſe the goſpel will prevail.

6. Whether the goſpel ſucceeds in a ſlower or quicker manner it will advance ultimately to its full extent. He, by whom the cauſe is undertaken, has counted the coſt, and is fully able to finiſh his plan. As the foundation is laid, and the building is ſo far advanced, the top ſtone will be brought forth with ſhouting, crying grace! grace! to the whole. He is a God whoſe work is perfect. When he begins he makes a full end.

The goſpel will be carried to its full extent with reſpect to country. Many nations and people are mentioned by the Prophets, who have never yet heard the word of life; but they will not be forgotten in their ſeaſon, for the waters of the ſanctuary ſhall waſh every bank of their deſtination. Not one mountain of the habitable globe, where the Lord's houſe is to be built, ſhall be finally deſtitute of thoſe means which God has appointed to do the work. Jeſus Chriſt is the pilot of the veſſel which carries the goſpel; and he will ſteer it ſafely to the right port, at the proper time. When he mounts the white horſe, going forth from conquering to conquer, the gates of cities will be opened at his command, and the king of glory will enter in. The myſtery of God muſt be finiſhed before the harveſt of the earth is gathered. When the ſcheme drawn by infinite wiſdom is completed, the terreſtrial globe ſhall be deſtroyed and time ſhall be no more. We proceed

II. To a more particular inveſtigation of the text, in order to aſcertain the means by which this enlargement of the kingdom of Chriſt ſhall take place.

The Lord is not confined to any particular method, the whole compaſs of things and events are before

before him, and he can make any of them ſubſervient to his pleaſure. But,

1ſt. The mean which he has pointed out as moſt proper, and by which he has always wrought on the ſoul, is the *Goſpel.* This is mentioned in the text as the great inſtrument of the work. *Out of Zion ſhall go forth the law, and the word of the Lord from Jeruſalem*; and in this manner ſhall the Lord's houſe be eſtabliſhed on the top of the mountains. The depravity of human nature, the neceſſity of the new birth, of faith in Jeſus Chriſt, the pardon of ſin, and holineſs of life, were the ſubjects inſiſted upon by the Apoſtles, and to theſe God gave teſtimony by the operations of his Spirit. The love of God in ſending his Son, a plain and unornamented account of his life and death, with a deſcription of his ability and willingneſs to ſave, were found to be the moſt powerful attractives to conquer mens' prejudices, and gain their hearts.

The Goſpel is the rod of God's ſtrength, by which multitudes ſhall be made willing in the day of his power. Men may deſpiſe this way of Divine appointment as mean and inſignificant; but the Apoſtle Paul had proved it efficacious to ſalvation, and therefore he was not aſhamed to own it. This is the ſword to which there is none equal, and which never returns empty. Can any thing anſwer the purpoſe of ſpiritual illumination, which is the primary object of preaching to the Heathen, ſo effectually, as a fair and open diſplay of the Chriſtian ſyſtem? By this means God, who commanded the light to ſhine out of darkneſs, ſhines into mens' hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt. The Goſpel has proved ſo powerful in the work of converſion, that it has always been one of Satan's grand devices, either to hinder the preaching of it, or to work up the prejudices of men to reject it. By this voice from Heaven, he makes the lame to walk, the dumb to ſing, and the dead to live. The ſtandard

of the Croſs, the banner of love, is ſet up as an enſign to the nations, with this deviſe upon it, "By this alone you ſhall conquer." Around this ſtandard the nations ſhall rally, and offer their allegiance to the King of Saints. All the great victories of God have been achieved by theſe heavenly arms. It is not material in whoſe hands they are, whether the man of ſingular eminence, or humble merit; if they are of the right ſort, and properly uſed, the power of God will enſure ſucceſs.

The Goſpel, the great inſtrument of Divine power, is emphatically ſaid to *go forth*. This ſeems to be a military term: it is an idea taken from an army ſetting out on an expedition, animated with great ardour, and fully reſolved on victory. The ſoldiers of Jeſus Chriſt go forth under the auſpices of royal favour. Furniſhed with ſpiritual armour, which they have already proved, and fully taught to fight the battles of the Lord, they are commanded to engage in his cauſe, and to be valiant for the truth upon earth. To theſe his ſervants he imparts his own ſpirit of love, of power, and of a ſound mind. As the execution is to be done with the ſword of the mouth, he furniſhes them with ſuch arguments as all their adverſaries will not be able to gainſay or reſiſt. He will always be with them, and beſtow upon them at laſt a crown of righteouſneſs which fadeth not away. Going forth in this armour, and receiving theſe encouragements, we need not wonder at their ſucceſs, nor at the triumphant language which they uſe. Thanks be to God who always maketh us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place.

To go forth is an expreſſion uſed of the ſun, to which alſo there may be an alluſion in the text. The glory and general utility of this ſplendid luminary is beautifully deſcribed in the 19th Pſalm, and is very properly applied by the Apoſtle, Rom. x. v. 18, to the progreſs of the Goſpel. Their ſound

went

went into all the earth, and their words unto the end of the world. See the ſource of day riſing in the eaſt and going forth to the weſt, never varying his courſe, nor ſuffering any interruption. He gathers ſtrength as he advances, diffuſing light and heat far and wide, till he arrives at the meridian. So ſhall the ſun of righteouſneſs go forth with healing in his wings, reviving and cheering the diſtant parts of the world. His going forth among them ſhall be as brightneſs, and his glory as a lamp that burneth.

The Goſpel thus gone forth is now on its way. From Jeruſalem, the city of the Great King, it firſt ſet out. There the Apoſtles received their commiſſion to go into all the world; and obtaining power from on high, they cheerfully obeyed. They began their meſſage among thoſe who had lately imbrued their hands in the Saviour's blood; but theſe judging themſelves unworthy of eternal life, they turned to the Gentiles, in hopes of greater ſucceſs. The inhabitants of thoſe countries which had never been thought of before, were now invited and even compelled to enter in, that the houſe might be filled. After theſe firſt Chriſtian Miniſters had finiſhed their courſe, the riſen Saviour employed others in the ſame work, to whom a race of evangelical Preachers has ſucceeded to this day; and ſhall continue for ever. It is now nearly eighteen centuries ſince the Goſpel began its progreſs, it ſtill purſues its courſe, and will increaſe in ſplendor to the end of time. You know the obſtructions it has met with during all this length of time, and yet it has been gradually gaining ground. It has already glanced on different lands, and been attended with ſome ſucceſs; but there is yet much to be done before its race is finiſhed. The Mediator ſhall bleſs all the nations who ſee the light or feel the ſun. For it follows,

2dly. That when the word of the Lord goes forth, all the nations ſhall *flow unto it*. I know not which moſt

moſt to admire; the coming of the Goſpel to the nations, or their coming to it. Going forth is the expreſſion in the former caſe; intimating the rapidity of its progreſs, or its power to break down all oppoſition; like a river that overflows its banks, and overcomes every obſtable: and flowing to it, as uſed in the latter, can mean nothing leſs than the great numbers of thoſe who ſhall attend to it, the unity of their deſign, and the ſtedfaſtneſs of their reſolution to receive its various bleſſings. Happy conjunction! where the means and the diſpoſition unite. The Miniſters are forward to carry the Goſpel, and the people are ready to hear. Chriſtian zeal animates both parties. The Servants of God feel the power of the word; and being ardent in their deſires to do good, they exert themſelves with all their ſtrength, freely to impart what they have freely received; and the nations being ſo highly favoured, and knowing the time of their viſitation, flock to the ordinances like doves to their windows. There is in this caſe the greateſt ſuitableneſs between the means afforded, and the views of the people to whom they are ſent. God ſhowers down his ſpiritual favours, and the minds of men are prepared to receive them, as the parched ground receives the falling rain.

It is pleaſing to obſerve, that this will not only be the caſe in individual places, as it has been hitherto; but *all* nations ſhall enjoy the benefit. This is according to the covenant promiſe, which God made to Abraham. In thee and in thy ſeed ſhall all the families of the earth be bleſſed. Abraham was himſelf to be a bleſſing, as every good man is, and as he was in a moſt eminent manner; but in his ſeed, referring to the Mediator, who ſhould be born of him, the mercy ſhould be much farther extended, even to all the families of the earth. The ſame promiſe in ſubſtance is renewed to Jacob; for ſpeaking of the Shiloh, who ſhould be born before the Sceptre left his tribe, it is added,

to

to him ſhall the gathering of the people be. This idea is invariably kept up in all the Prophets. At a time when the Jews were in full poſſeſſion of all their privileges, and other nations were entirely forſaken, they ſpeak of the future grant of Goſpel bleſſings in the moſt general terms. I will give thee for a light to the Gentiles, that thou mayeſt be my ſalvation to the ends of the earth. The Lord ſhall make bare his holy arm in the ſight of all the nations. The glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together. The New Teſtament ſhews us that there is the greateſt reaſon for theſe general intimations, and for this univerſal language; becauſe the love of the Redeemer, and the deſigns of his death, were not confined to any nation or people. He took on him the ſeed of Abraham; but he did not confine his ſacrifice to the redemption of that nation only, for he is the propitiation for the ſins of the whole world. Every nation, tongue, and people, are reckoned among thoſe who are redeemed by his blood, and ſhall celebrate his praiſe. This view of things lays a foundation for the moſt enlarged and general exhibition of the Goſpel in the public miniſtry of the word. There is neither barbarian, Scythian, bond nor free, but Chriſt is all and in all. Jeſus commanded that repentance and remiſſion of ſin ſhould be preached to all nations. This is the ſtrain in which the commiſſion runs; "*Go ye into all the world, and preach the Goſpel to every creature.*" We make no exception of character here; as many as we find are to be bidden that the houſe may be full.

If theſe things are as we have ſtated, there is reaſon to believe that the Goſpel ſhall be carried into all nations, and alſo that theſe nations ſhall be obedient to it. For if all nations are to be bleſſed in Chriſt, and the gathering of the people be to him, they muſt certainly have thoſe means which alone can bring this about. The light of nature is not ſufficient to bring men to Chriſt. Faith can only come

come by hearing, and hearing by the word of God; but ſooner or later the Goſpel of the kingdom ſhall be preached in all nations. Thoſe countries, which are now overſpread with the thickeſt darkneſs, ſhall ſee this heavenly light. The Lord will deſtroy the face of the covering caſt over all people, and the vail that is ſpread over all nations.

The means of ſalvation ſhall not only be afforded to all nations, but theſe means ſhall be effectual. There is a connection between the death of Chriſt for ſinners, and their receiving the benefit of that death, by the Spirit's application of it to the heart. He died for us that he might bring us to God. Hence is that promiſe, and I if I be lifted up from the earth, will draw all men unto me. Would he come down from Heaven, and expoſe himſelf to the greateſt ignominy, and at laſt expire on the croſs, and after all, never claim the purchaſe of his blood? He will certainly gather his ſheep, which have been ſcattered in the cloudy and dark day. It is not left to mere chance, whether they are gathered or not, for having given his life for the ſheep, them alſo he muſt bring; and there ſhall be one fold and one ſhepherd. However far they may wander in the wilderneſs, he will go after them, till they are found, and bring them back.

3dly. The particular *effect* which the Goſpel ſhall have, when it goes forth, and all nations ſhall flow to it, is here deſcribed. Many people, who were altogether unacquainted with it before, ſhall ſay to others, who are ſtill in ignorance and unbelief, come ye, and let us go up to the mountain of the Lord, to the houſe of the God of Jacob. This is ſuppoſed to be the language of the converted Heathen to the Jews who remain averſe to Chriſtianity. It is not at all unlikely that they who are ſtill beloved for their fathers' ſake, ſhould be provoked to jealouſy by thoſe who were formerly ſtrangers to the covenants of promiſe. If this idea be juſt, does it not plainly ſhew the good effect which the word

ſhall

ſhall have upon theſe poor benighted aliens? and the zeal they will manifeſt in the cauſe of Chriſtianity?

Come ye, and let us go up to the houſe of the God of Jacob. They who uſe ſuch language give evidence that their prejudices are ſubdued, that the weapons of the Chriſtian warfare have been mighty through God to pull down the ſtrong holds of Satan, and to bring every thought to the obedience of Chriſt. Prejudice and ignorance are inſeparable, and one cannot be removed but by the cure of the other. As ſoon as the mind is brought to exerciſe itſelf with freedom, and is ſo far enlightened as to judge of things as they are, and to make choice of thoſe that are excellent, the work is in a great meaſure done. The truths propoſed will then be believed with all the heart, and ſhed their influence on all the affections of the ſoul. This effect will become viſible in a conſcientious regard to every moral and ſpiritual duty, and in the higheſt eſteem for the houſe and ordinances of God.

Not content to ſhare the favours of Heaven alone, the men who have experienced the grace of the Goſpel will ſay to their friends, come ye, and go with us to the mountain of the Lord. Men newly converted generally feel much for thoſe that are yet without. It is natural; they are acquainted with their deplorable ſtate, and the danger to which they are expoſed, and therefore think no pains they can take too great, nor any argument they can uſe too urgent to engage them to flee from the wrath to come. May we not ſuppoſe that theſe converted Heathens will addreſs their careleſs neighbours in ſome ſuch language as this? The Lord has favoured us of late with the miniſtry of his holy Goſpel. This is a privilege of which we have long been deſtitute; and it is of his great mercy that we are bleſſed with it now. We have been to hear, and the word has been made of the greateſt ſervice. We have ſeen things in a new light, and felt ſuch impreſſions and

joys as we never felt before. Come ye, and go with us. Why do you heſitate? Why do you refuſe? Religion and the ſalvation of the ſoul are matters of the greateſt importance. We have all neglected too long, and it is high time we ſhould awake out of ſleep. Come ye, and go with us. There is the ſame liberty for you as for us, the bleſſings exhibited by the Goſpel are free to all, in every circumſtance, and in every condition. Chriſt died for ſinners, and pardon is freely proclaimed to perſons of every deſcription. We have lived together long enough in ſin and idolatry, let us now join in the ſervice of God. We are reſolved to forſake our former courſes and to become Chriſtians, whatever be the conſequence; and we wiſh to have the pleaſure of your company. Come ye, therefore, and go with us. What is it we may not expect, when many people ſhall exert themſelves in this way for the promotion of the Chriſtian cauſe?

To enforce this addreſs they ſay, *The Lord will teach us his ways.* We know but little of them yet; but what we do know is very pleaſing, and we hope to be ſtill further inſtructed. God has promiſed to guide the meek in judgment, and to teach his children. He will open to us more clearly the myſtery of redemption, and diſcover the way in which we muſt be ſaved. The glory of his Goſpel, the nature of his worſhip, and every other thing neceſſary to be underſtood he will make known. They not only reſolved to learn, but to practiſe; for they add, *and we will walk in his ways.* Thoſe who know theſe things are happy if they do them. An experimental knowledge of the Goſpel will always be productive of an holy and ſpiritual practice; but perhaps to walk in his ways may be beſt explained of their ſtedfaſt reſolution to attend Goſpel ordinances, in oppoſition to that idolatry which they had been long in the habit of. Thus, like the converts of former times, they will *turn from dead idols to ſerve the living God.*

4thly.

4thly. When all nations ſhall flow to the Goſpel Church, it ſhall be eſtabliſhed on the top of the mountains, and exalted above the hills. The Temple was built on Mount Zion, to which there may be an alluſion; and it would lead us to ſuppoſe that at the time to which the Prophet refers, the Chriſtian Church ſhould enjoy as many privileges, and be as much reſpected as that celebrated hill to which the Jews were ſo much attached. *Beautiful for ſituation the joy of the whole earth was Mount Zion*; the ſeat of its Creator's care, and where he promiſed to have his eyes and his heart continually. To this beloved place the Iſraelites came in companies three times a year; but it is long ſince deſtroyed, and its ordinances aboliſhed. All that was excellent in it, and much more, is now transferred to another church, more ſimple in its ordinances, and more ſpiritual in its deſign, with this ſuperior advantage, that it ſhall remain for ever.

Chriſtianity eſtabliſhed on the top of the mountains, may reſpect an open and viſible profeſſion of it. True religion has long been driven into corners, and profeſſed in obſcurity, and under much perſecution and worldly diſadvantage. Among the Jews this was often the caſe; they were not allowed the free exerciſe of Divine worſhip either in Egypt or Babylon. In Canaan, indeed, they were in a much better ſituation; as their enemies were ſubdued they enjoyed their privileges in their full extent; but afterwards they experienced a reverſe of fortune, through their own diviſions, and the wars which were carried on by the neighbouring princes. The Greeks and the Romans often made inroads upon them, and prohibited their religion under very ſevere penalties. When Chriſt came into the world, and began his miniſtry, things were a little more favourable; he was allowed to preach openly, and his diſciples were as cities ſet on a hill; but one reaſon of that might be becauſe they avoided large places, contenting themſelves for the moſt part with

villages in the wilderneſs of Judea. When they approached nearer to the great Sandhedrim, and the new religion interfered too much with the Jewiſh Hierarchy, they were often threatened, and ſometimes caſt into priſon. When paganiſm began to loſe its votaries, by the preaching of the Goſpel, what dreadful perſecutions were ſtirred up by the Roman Emperors. Who has not read of Nero, of Caligula, and Julian the Apoſtate? Of the horrid cruelties they uſed, and the devices they practiſed to extirpate Chriſtianity altogether? The converſion of Conſtantine gave a reſpite to the Church for a ſhort ſeaſon, but even that ultimately tended to greater troubles; for the Goſpel was ſo much corrupted, and ſo many hereſies and impoſitions prevailed, that genuine Chriſtians were obliged to ſeek a more ſimple and ſpiritual worſhip, which rendered them obnoxious to the higher powers. Pagan rites introduced into the Chriſtian religion laid the foundation of Popery, which has darkened the hemiſphere at noon day, and ſlain its thouſands. During the long reign of the man of ſin, the Church has been driven into the wilderneſs. The pure preaching of the Goſpel has been cramped in every way poſſible, and the numbers of the faithful, at ſome periods, have been few indeed. Here in England, and in ſome few other places, the privilege of an open profeſſion has been enjoyed; but this is very far from being the caſe in many parts of the Chriſtian world. But that cauſe, which has maintained its ground againſt all its adverſaries, and will ſurvive them, ſhall yet lift up its head. Better days are reſerved for it, and greater honours; it ſhall come out of the wilderneſs clear as the ſun, fair as the moon, and terrible as an army with banners. It ſhall ſtand in the high places of the city, and its excellency ſhall not be caſt down. *I will make thee an eternal excellency, a joy of many generations.* Chriſtianity ſhall prevail, not only ſo as to gain a footing and be tolerated, but ſo as to become the religion generally

generally profeſſed. Thoſe that are in power ſhall give it their countenance and aſſiſtance, yea they ſhall think it their honour to promote its true intereſt. The miniſters of Chriſt will not then be hindered in the diſcharge of their duty, nor will the Chriſtian profeſſor be ſubject to any embarraſſments or legal inabilities for the exerciſe of his liberty in the Goſpel; for it will be conſidered, as it really is, the beſt mean of making men good ſubjects and peaceable citizens.

But this open profeſſion is not all, for when it has ſo far prevailed as to gain the public avowal of the nations, it ſhall be *eſtabliſhed*. The word certainly means more than that it ſhall not be deſtroyed; for at the very worſt of times, the vigilance and power of Chriſt preſerved it from ruin; it ſeems to reſpect ſuch an eſtabliſhment as ſecures the Chriſtian cauſe either from corruption or removal. The pure Goſpel was preached by the Apoſtles, and the true religion maintained in its life and power; but there was afterwards an apoſtacy from the truth, ſo that very little of either remained. Thoſe very countries where Jeſus Chriſt himſelf and his ſucceſſors exerciſed their miniſtry, and planted churches, have long ſince loſt the knowledge of God, and are ſunk into the groſſeſt idolatry; but God will prevent ſo great a calamity when the nations ſhall receive his grace in the latter day. The Goſpel ſhall take ſuch deep root in theſe countries, and men ſhall continue to be ſo firmly attached to it, that it ſhall maintain its ground in purity and glory. This kind of eſtabliſhment will do much more for its preſervation than any other. Men may ſuppoſe that human laws will give a permanency to Chriſtianity; but theſe at the beſt are but a poor defence. Under the Roman Catholic power we have ſeen them cruſh the thing they were deſigned to defend. Mens minds muſt be ſwayed by an higher authority, or religion will never ſtand; if their hearts are powerfully drawn by love to Chriſt,

and

and the excellency of the thing itſelf, they will adhere to his cauſe, even at the hazard of their lives, whether it has the ſanction of the civil power or not.

Chriſtianity is to be *exalted above the hills*, as well as eſtabliſhed on the mountains. The eaſieſt and moſt familiar idea of this is, that it ſhall become ſuperior to any other cauſe whatever. The little ſtone cut out of the mountain without hands, will break in pieces the iron, the clay, and the braſs; but this ſtone ſhall become a great mountain, and fill the whole earth. "It ſhall not only overcome "all oppoſition, but ſhall overtop all competition. "This wiſdom of God, in a myſtery, ſhall outſhine "all the wiſdom of this world; all its philoſophy, "and all its politics. The ſpiritual worſhip it ſhall "introduce ſhall put down the idolatries of the "Heathens, and all other inſtitutions in religion "ſhall appear mean and deſpicable in compariſon "with this." The Chriſtian ſtate is already exalted above the Jewiſh. The oracles of paganiſm, once revered as a ſure guide in all matters of importance, have been long ſtruck dumb by a voice from Heaven. The prince of this world has been caſt out from the places where he reigned for ages with deſpotic ſway; antichriſt is flying a pace, and now the day of recompence is come. The darkneſs which has overſpread the Mahometan ſtates will ſoon be chaſed by the bright diſplay of evangelical truth. Thoſe Temples which are now devoted to ſuperſtition and falſe worſhip, ſhall be conſecrated by the preſence and the Goſpel of the Son of God, and he will receive from thence the incenſe and pure offerings of thoſe who believe on his name. Every thing which has ſtood in competition with his glory ſhall be removed, and the Lord alone ſhall be exalted in that day. His government ſhall be univerſal; his empire ſhall extend to every kingdom and province upon earth; his ſubjects ſhall be as many as the ſtars that ſparkle in the firmament; and

he ſhall reign as the ſupreme Lord enthroned in the hearts of all his ſervants.

5thly. The prevalence and eſtabliſhment of Chriſtianity will introduce a general peace into the world. *They ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks*; inſtruments infinitely more uſeful, and much better adapted to the ſervice of man: *neither ſhall they learn war any more.* The times of innocency will then return to the world, after an abſence of ages. Nothing can effect this but the Goſpel of Jeſus Chriſt, which muſt be received for the purpoſe, not in profeſſion only, but in its real and ſaving power on the heart. Peace is the very nature and deſign of the Goſpel, and when men imbibe its true ſpirit, the tranquillity which they feel in themſelves will make them peaceable towards all men. This leading characteriſtic of the Goſpel was exemplified in the whole life of its Author, and all his true Diſciples have ſhown their practical approbation of his conduct, by following the things which make for peace. A ſpirit of benevolence powerfully felt on the heart, and breathed in holy prayer for the ſalvation of even the worſt of enemies, will baniſh from the mind all the ſeeds of enmity, and quarrels and animoſities will for ever ſubſide.

At this period men will never think of promoting Chriſtianity by the ſword. Such carnal weapons, in the hands of miſguided zeal, have been often uſed to force that compliance which would have been much ſooner gained by ſolid argument and the ſpirit of love. Theſe are the weapons which are mighty through God, to pull down ſtrong holds, and to bring every thought into the obedience of Chriſt; and they are all the weapons which will then be uſed for the purpoſe. The ſword, at the time here referred to, will be no more employed in the buſineſs of perſecution. Religion will not then be held criminal; nor will any man be thought amenable to his fellow-creatures for matters of faith,

or

or modes of worſhip. Fines, impriſonment, and death, for things purely ſpiritual, and in which no man nor any power upon earth has any right to interfere, will be held in univerſal abhorrence.

When the kingdoms of this world ſhall become the kingdoms of God and of his Chriſt, there ſhall be no more wars of any kind. When we look back on the Hiſtory of the World, we have reaſon to bewail the depravity of mankind in every age, and in every country. The human ſpecies has been far more deſtructive one to another, than the moſt obnoxious and ſavage animals: theſe are in general harmleſs and peaceable to their own kind. Where one wolf has been killed by another, or one viper by another, a thouſand men have loſt their lives by the cruel hands of their fellow-creatures. The reign of ſin has been bloody and deſperate, and it ſtill continues very awful and tremendous. Where is the family in Europe where the ravages of war have not entered, with all their dreadful attendants of lamentation and woe, within theſe few years? For the elect's ſake theſe days ſhall be ſhortened. God ſhall ſay to the devouring ſword, *it is enough*; the bowels of his compaſſion will yearn over the bleeding miſeries of mankind; and he will effectually and for ever ſtop the din of arms, and the ſhedding of human blood. Hail auſpicious time! ſo truly favourable to the felicity of mankind. We look forward with eager expectation to thine approach; when love ſhall rule in every heart; when inteſtine diviſions, foreign invaſions, and continental wars ſhall be heard of no more; nor the report of thouſands falling ſhock the feelings of the ſoul. The Temple of Janus will then be finally ſhut. The peaceful dove will wave the olive branch over the long diſtracted world. Days infinitely more bleſſed to ſee, than Rome at its higheſt pitch of grandeur, or Solomon in all his glory.

This ſubject, and the different views and conduct of men about it, may ſerve to give us a diſtinguiſhing

ing criterion of character. There is nothing on which men more decidedly divide than what relates to the kingdom and intereſt of Jeſus Chriſt. One party is endeavouring to promote it with all their power. Theſe rejoice in its proſperity, and wiſh above all things to ſee it obtain more fully and extenſively in the world; but the enemies of this cauſe purſue a different courſe. They conſider all the pains that are taken as the effect of enthuſiaſm, and upon all occaſions repreſent its friends as a ſet of ignorant and deluded men. They ſuppoſe themſelves wiſe and great in proportion to their abilities to encounter the evidences of Chriſtianity, and to hinder its further progreſs. There are others who ſtand neuter. Their buſineſs is to look on, and to act as opportunity offers for their honour or emolument. Theſe are of a Laodecean deſcription, and mind their own concerns much more than the glory of Chriſt. They find it more convenient to move in the old ſphere, and common beaten track. It would be too great a piece of condeſcenſion to come down from their eminence, and loſe the honour of being called of men Rabbi, Rabbi.

There is no difficulty in certain caſes to diſtinguiſh characters. When men are under the neceſſity of ſhewing on what ſide they are, the conduct ſhews the man. Suppoſe a river ſhould overflow its banks, and the waters of that river had a new channel to find, it would no doubt attract the attention of the whole neighbourhood. In this caſe men would act according to their ſeveral inclinations and intereſts. Some, who conſidered this event as the greateſt bleſſing, would rejoice in the direction of the current and the rapidity of its riſe, expecting that theſe waters would fertilize the whole country. Theſe would of courſe do every thing in their power to remove obſtructions, and to facilitate the progreſs of the ſtream, following it with encreaſing pleaſure as far as the eye could reach; but there might be others actuated by different feelings, and employed

in another way. They might fear that theſe ſtreams would do them a material injury, by coming with ſuch violence as to break down their fences, cover their gardens, and in a great meaſure ſpoil their lands. Theſe fears would no doubt prompt to action, and means would be uſed, either to keep down the river, or, by proper banks and wears, to guard it from themſelves.

As ſo much is yet to be done, and certainly will be done, let us be encouraged to pray with greater faith and fervency for the ſucceſs of the Goſpel. The prayers of faith have done wonderful things. The Prophecies and promiſes of the Bible preſented to God, in the lively exerciſe of fervent deſire, can never fail of obtaining a gracious return of ſpiritual bleſſings. When the Chriſtian world travails in birth, Chriſt will be formed in men the hope of glory. Luther judged of the ſucceſs of his attempts by his previous trials and prayers; and well he might; for when any thing great is to be done, Satan ſtirs up adverſaries to oppoſe, and God ſtirs up his friends to redouble their applications to his Throne. It is ſaid of David Brainard, the Miſſionary to the Indians (by his Biographer, Preſident Edwards), that the ſubſtance of his prayers (during the time of his viſit at the Preſident's houſe) reſpected the ſalvation of the ignorant and benighted parts of the world. Their miſerable condition ſo affected his mind, and it had wrought itſelf ſo powerfully into the feelings of his heart, that it was always uppermoſt in his addreſſes to God. Brethren, what are your feelings and deſires reſpecting the enlargement of the kingdom of Chriſt, and the ſalvation of men? With what degree of holy aſpiration do theſe deſires riſe to God in your beſt moments? You know the importance and excellency of Chriſtianity, how much by the Goſpel has been done for you, and what obligations you are under for all the bleſſings you receive: under the influence of theſe ſentiments is it not your prevailing wiſh that others may partake

take of the ſame favours? There are bleſſings yet in reverſion, and the ſame power which has applied them ſavingly to you, can make them effectual to others: pray, therefore, pray for the illumination and converſion of ſuch as are yet without. Surely the fire of Divine love and Chriſtian devotion will not die away on the altar of our hearts. To outlive our zeal for God, and earneſt concern for men, is a moſt dreadful thing. I moſt ſolemnly deprecate this deadly evil. If man's ſalvation engaged the thoughts of God from everlaſting; if it brought Jeſus Chriſt from Heaven; if it now engages the attention of the Chriſtian world; if it has for its object the glory of God; if it is ſo important an article in the Prophecies of the Scriptures; and is ſo eſſential to our own happineſs, the happineſs of our families, and of the whole world; ſurely we cannot be indifferent about its ſucceſs. Let us humbly beſiege the Divine Throne, and give God no reſt till he makes Jeruſalem a praiſe throughout all the earth.

THE

CERTAIN ACCOMPLISHMENT

OF DIVINE PREDICTIONS.

A SERMON,

PREACHED BEFORE

THE MISSIONARY SOCIETY IN LONDON,

AT THE TABERNACLE,

May 10, 1798,

BY JEHOIADA BREWER,

MINISTER OF THE GOSPEL, BIRMINGHAM.

SERMON II.

HABAKKUK ii. 3.

The Viſion is yet for an appointed Time, but at the End it ſhall ſpeak and not Lie: though it tarry, wait thou for it, becauſe it will ſurely come, it will not tarry.

MY thoughts, ſaith the Lord, are not your thoughts. How abundantly is this truth exemplified throughout the hiſtory of man! How common is it to murmur at the righteous conduct of a wiſe and good, but often, inſcrutable Providence! Becauſe we cannot comprehend the myſterious proceedings of him, who giveth no account of any of his matters, we think we have a right to arraign him at our tribunal, to ſtrive with our Maker, and then charge him with folly. Thus the Prophet, whoſe words we have read, appears in the preceding chapter. The holy man had beheld with grief the melancholy prevalence of ſtrife and contention, of ſpoiling and violence, and his ſoul was improperly lifted up within him. He had been interceding for a rebellious people, and thought his prayers were not regarded. Lord, ſaid he, how long ſhall I cry and thou wilt not hear? How common is it to limit the Holy One of Iſrael! Immediately upon the Prophet uttering theſe words, a fearful viſion, compoſed of images the moſt terrific, crouds upon his mind. The Chaldeans, a bitter and haſty nation, appear on their march, terrible and dreadful. They ſcoff at kings, and princes are their ſcorn; they deride every ſtrong hold, and gather the captives as the ſand. The great God

acknow-

acknowledges all this as his own doing. I, ſays he, will work a work in your days, which ye will not believe, though it were told you. The ſovereignty of Jehovah inſpires a good man with ſtrong confidence. The world may be in confuſion, but while the Lord reigneth, the righteous have nothing to fear.

Thus Habakkuk, when overwhelmed with the ſubject of his own viſion, remembers God; conſiders what he is, and obtains reſt in the day of trouble. Amidſt the terrible havock which the hammer of the whole earth ſhould be ſuffered to make, he properly calculates upon the deſigns of the Moſt High. Thou haſt, ſaid he, ordained them for judgment: thou haſt eſtabliſhed them for correction: thou art now exerciſing thy paternal regard towards thy own children. They have acted perverſely, and thou art now chaſtiſing them; but thou wilt not always chide: thou art from everlaſting; and tremendous as thy preſent diſpenſations are, we ſhall ſurvive them; we ſhall not die. This is the Prophet's reſting place, and a ſure one it is.

He then proceeds to act, as every good man ought in times of trouble, whether public or more confined; he takes himſelf to prayer. I will ſtand upon my watch, and ſit me upon my tower, and I will watch to ſee what he will ſay unto me. He had an immediate anſwer.—Write the viſion and make it plain upon tables, that he may run that readeth it. For the viſion is yet for an appointed time: at preſent it may appear dark and incomprehenſible; but at the end it ſhall ſpeak and not lie: nothing ſhall prevent it. For reaſons known only to myſelf, it ſhall yet tarry for ſome time, and thy duty and intereſt is to wait for it; and this is thine encouragement, It will ſurely come; though the haughty Babylonian may go forth as a whirlwind, and ſcatter my people, yet, when the puniſhment of their iniquity is accompliſhed, I will muſter the hoſt of the battle, and make Babylon itſelf a deſolation. I will

will appear then as the reconciled covenant father of my afflicted children, and do great things for them. This is my counſel, and it ſhall take place, and not tarry a moment beyond the appointed time.

This ſeems to be the connexion of our text. But the caſe of Habbakuk was not a ſolitary one; good men have frequently been exerciſed in a ſimi lar way. In our expectations of the accompliſhment of a promiſed mercy, how does every moment of delay teem with painful anxiety! Having fixed *our own time* for the conſummation of the event, we wonder where is the promiſe of his coming; not conſidering that though we might have authority to conclude that he would come, yet we are chargeable with temerity in fixing *the time* of his coming.

I have no doubt, but that the converſion of the Heathen is laid in the eternal purpoſe of Jehovah. I am ſure there will be a time, when the dark places of the earth, which are full of the habitations of cruelty, ſhall become manſions of the prince of peace. I know, becauſe God hath ſaid it, that he will give his ſon the Heathen for his inheritance, and the uttermoſt part of the earth for his poſſeſſion. I am perſuaded that the truly laudable attempt of the Miſſionary Society ſhall be owned by the great God, and mentioned with honour in the judgment day; but perhaps expectation may have been raiſed too high. If we think, *immediately* to ſee ſtriking and deciſive effects; if we think to ſee *all at once* multitudes turning from dumb idols to the living God, the event may not juſtify our concluſion. Should this be the caſe, and I only mention it as poſſible, let us not be diſcouraged. The object is good, is glorious, and the means are proper; and I doubt not but the motives of all concerned in it are upright.

Under theſe impreſſions, we may reſt aſſured that our hopes ſhall not be put to ſhame. They may not be gratified in the exact manner which we have preſcribed; but they ſhall, in the very way and manner which infinite wiſdom ſees beſt. If expectation be not immediately anſwered; if a miſtake has been made as to the time, I think, without preſumption, that we may perſuade ourſelves it ſhall be anſwered in the beſt time. And whilſt we have been upon our watch to ſee what God would ſay unto us, we may conſider this as our anſwer: THE VISION IS YET FOR AN APPOINTED TIME, BUT AT THE END IT SHALL SPEAK AND NOT LIE: THOUGH IT TARRY WAIT FOR IT, BECAUSE IT WILL SURELY COME, AND NOT TARRY.

In improving theſe words to our preſent purpoſe we may conſider the following articles:

Firſt. FOR THE ACCOMPLISHMENT OF ALL THE DIVINE PURPOSES THERE IS AN APPOINTED TIME.

Secondly. GOD OFTEN PROTRACTS THE EXECUTION OF HIS PURPOSES BEYOND HIS PEOPLE'S EXPECTATION.

Thirdly. THOUGH GOD MAY PROTRACT THE EXECUTION OF HIS PURPOSES BEYOND THE EXPECTATIONS OF HIS PEOPLE, YET IT IS THEIR DUTY TO WAIT.

Fourthly. WHATEVER GOD HATH APPOINTED SHALL SURELY COME TO PASS, PRECISELY AS HE HATH PROMISED.

In the firſt place, we are taught by the dictates of reaſon itſelf, that, if there be a ſupreme power of infinite perfections, ſuch in their nature as are commonly aſcribed to intelligent beings, all things muſt proceed from his ordination, and come under his immediate ſuperintendance; that he muſt

"—See with equal eye, as God of all,
"A hero periſh or a ſparrow fall."

Cold

Cold and cheerleſs is the conſideration of a world, or any part of it, being excluded from the dominion of God. As well may we talk of a world being produced by chance, as, that a world, when produced, is left to the effects of chance. No; the Lord hath done that which he deviſed. The moſt high ruleth in the kingdom of men, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth. How ſupporting! how animating! this conſideration at all times, but particularly in the preſent portentous ſeaſon, when men's hearts are failing them for fear, and for looking for thoſe things that are coming upon the earth.

Thoſe who are intereſted in the deſign of this Society, in contemplating the uncertainty of the enterprize, and the peril of thoſe men who have hazarded their lives for the ſake of the Lord Jeſus, may be ſenſible of painful concern; yet, recurring to the principle of the divine government, they loſe their fears. He, to whom winds and waves are obedient, has taken the ſhip DUFF under his command. Infallible pilot! Whether ſhe has been wrecked upon that coaſt, accurſed "by Chriſtian "crimes, and Europe's cruel ſons;" foundered at Cape Horn; or landed her rich invaluable cargo upon the ever vernal ſhores of OTAHEITE, the Judge of the whole earth has done right; and this, as well as all his other works, ſhall ultimately praiſe him.

We are neceſſarily led to conclude, that that God, who has fixed the nature, and ſuperintends the operations of men and things, has eſtabliſhed an order of time for the proſecution of his deſigns. No circumſtance depends for its exiſtence upon blind contingency, but in the language of Jehovah himſelf, I am God, and there is none elſe, declaring the end from the beginning, and from ancient times the things that are not yet done*,

* Iſaiah, xlvi. 10.

To every thing there is a ſeaſon. It was not left to accident, whether DIOCLESIAN ſhould ravage the church, and CONSTANTINE lay the foundation of its falſe, deſtructive greatneſs in the fourth century. Whether ZACHERY, PEPIN, or CHARLEMAGNE, ſhould raiſe the power of antichriſt to the plenitude of its impious domination in the eighth century; or a WHITFIELD lift his voice in the glorious cauſe of heavenly truth, and point poor ſinners to the Lamb of God, in the eighteenth century. No; all theſe events were the effects of infinite contrivance, brought forth and matured in the *appointed times*. The evidence to illuſtrate and confirm this fact is ſo abundant, that the chief difficulty is to be parſimonious enough in our ſelection.

When the prophet Daniel beheld, in viſion, the man of ſin ſpeaking great words againſt the moſt high, and wearing out the ſaints of the moſt high; it was given into his hand *for a time, and times, and the dividing of times**. When two witneſſes had power given them to propheſy, the very period of their propheſying was fixed to *a thouſand two hundred and threeſcore days*. And when they had finiſhed their teſtimony, and were ſlain by the beaſt, their dead bodies were to lie in the ſtreet of the great city *three days and a half* †.

Is it a part of the divine purpoſe to make the kingdoms of this world the kingdoms of God and of his Chriſt? The *time* is determined; and when the *ſet time* is come, the Lord will ariſe and have mercy upon Zion. The millions of our fellow creatures, who are now in the region of the ſhadow of death, ſhall emerge from ſin and error, and ſtretch out their hands unto God. Yes; the time, the year, the day is familiar to him, who calleth the things that are not as though they were, when the inhabitants of the polar region ſhall feel the

* Daniel, vii. 25. † Revelations, xi.

genial

genial influence of the ſun of righteouſneſs; when thoſe of our fellow men, "who glare beneath the "line," ſhall be led to fountains of living water, and repoſe themſelves under the ſhadow of a great rock. Yes; the time is fixed, when all men, whether ſhivering upon the inhoſpitable ſhores of *Kamtſchatka*, or in the friendleſs deſert of *Siberia*; whether ſcattered among all nations, ſtill obſtinate in their denial of the Son of God; or throughout the continental part of Europe, ſubſtituting puerile pageantry for the ſimplicity of the goſpel; or in guilty, highly favoured Britain, crucifying the Son of God afreſh by avowed contempt of his bleſſed goſpel: Yes, I ſay, the time is fixed, when all theſe, whether Jew or Gentile, Barbarian or Scythian, Bond or Free, European or Aſiatic, African or American, ſhall feel the mighty power of the Lord Jeſus, and ſay, come let us go up to the houſe of the Lord, to the mountains of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.

What heart, ſenſible of love to God and the ſouls of men, but beats high with anticipation of that glorious ſeaſon, when the trumpet of the everlaſting goſpel ſhall ſound throughout the habitable world, and the horrible trump of war be heard no more? Who among us can be unmoved, when he beholds, in the viſion of the book of God, the time when pagan altars, ſtained with human blood, ſhall be thrown down, and pure incenſe offered upon altars erected to the Lord Jeſus? Who—when he beholds the time in which papal ſuperſtition, Gallic infidelity, and Britiſh hypocriſy ſhall be conſumed by the Lord, with the ſpirit of his mouth and the brightneſs of his coming? Who does not cry, amen! even ſo come Lord Jeſus?

In the ſecond place we obſerve, THAT GOD OFTEN PROTRACTS THE EXECUTION OF HIS PURPOSES BEYOND HIS PEOPLE'S EXPECTATION.

Few

Few are the men, who have paid any attention to the operation of their own minds, but what have proved the truth of this remark. For the illuſtration of it, the ſcripture affords many examples. When, in conſequence of the ſins of God's profeſſing people, the enemy roared in the ſanctuary and ſet up their enſigns as ſigns *, a pious pſalmiſt, deeply affected with the diſgrace of Iſrael, entreated Jehovah in their behalf. He ſeemed to have reckoned upon the certainty of his gracious interpoſition, *and fixed the time* when it ſhould take place; but finding himſelf miſtaken in his calculation, he exclaims at the delay of the expected mercy, How long O Lord? Thou haſt tranſgreſſed the time of thy return. Pluck thy hand out of thy boſſom!

When, in the days of Iſaiah, the Lord was wrath with his people, and ſmote them becauſe of their iniquity; the pious ſeer lamented their apoſtacy, and made interceſſion for their ſakes. In his own mind he had fixed the time of deliverance, when God ſhould ariſe, make bare his wonder-working arm, and turn away the calamity of his people; but herein he was miſtaken. We wait, ſays he, for light, but behold obſcurity †. We thought before now to have ſeen the bright ſymbol of Jehovah's preſence, but we were miſtaken as to *the time*.

Much of the ſame ſpirit diſtinguiſhed the immediate followers of Jeſus Chriſt. We truſted, ſaid they, that this had been he who ſhould have redeemed Iſrael. Thus far they were right in the fulleſt ſenſe thereof. Jeſus will bring redemption to Iſrael. But then they were miſtaken in *the time*. To day is the third day ſince theſe things were done. We thought it had been to have taken place immediately; and we have been looking for the kingdom of God, but alas it is far off!

* Pſalm, lxxiv. 4. † Iſaiah, lix. 9.

Wiſely and compaſſionately has it been ordered, that it is not for us to know the times and the ſeaſons. Let example illuſtrate my meaning:—Suppoſe the governor of the world had left it upon record, that on the firſt of May 1800, and not till then, he would ſend the rod of his ſtrength out of Zion, and begin his great work in the earth. Such a diſcloſure, I am afraid, would throughout all the intermediate ſeaſon, make us, as miniſters, more criminally languid; and our people more ſhamefully careleſs.

Suppoſe again, that the ſame God had indulged us with a ſight of that book which includes all the fates of men; and permitted us, by prying between the folded leaves, to aſcertain the time when the partner of our lives, our deareſt ſelf, ſhould be removed by a ſtroke; or, when a dearly beloved child, the fond hope of our declining years, ſhould immaturely fall by the relentleſs hand of death. A knowledge of theſe things would be like a worm at the root of all our comforts; totally deſtroy every antecedent bleſſing, and render life itſelf inſupportable. Let us then thank God that he has drawn a veil over the things of to-morrow, and kindly concealed from us what a day may bring forth.

Another evil conſequence would moſt probably accrue from ſuch a diſcloſure. It has ever been the manner of divine Providence to effectuate its deſigns by long preparatory means; and ſome of theſe, abſolutely eſſential to the end, are in themſelves ſmall and trifling; upon account of which, we ſhould not think of applying them to ſuch purpoſes. A little attention to the hiſtory of Providence will abundantly ſhew, that effects, the moſt material, have iſſued from cauſes apparently the moſt remote and inadequate. Little did the Philiſtines think, when they invaded the land of Iſrael, that they were by that very means reſcuing David, their formidable foe, from the hand of the

the deſtroyer. As little did Haman, the proud imperious Haman think, when he obtained a decree for extirpating the Jews, that he was then obtaining his own death warrant. Little did he think, when he ordered a gallows fifty cubits high to be built for Mordecai, that Providence deſigned it for Haman. Thus we ſee how God acts contrary to the expectations of his creatures, both as to things and ſeaſons. " O! blindneſs of the future " wiſely given!"

In the third place we are led to remark, THAT THOUGH GOD MAY PROTRACT THE EXECUTION OF HIS PURPOSES BEYOND THE EXPECTATION OF HIS PEOPLE, YET IT IS THEIR DUTY TO WAIT.

To evince the propriety of ſuch a duty, this reaſon may be adduced: GOD ALONE KNOWS THE BEST TIME. Much depends upon what ſome have called *timing a mercy*. A mercy of the ſame intrinſic value is of much more comparative value at one time than at another. God has made every thing beautiful in its ſeaſon, and much of its beauty is given to it by the ſeaſon. This is one great excellency of God's government, that every thing is produced at a proper ſeaſon. He hath determined the times before appointed: And that great event, for which all good men devoutly wiſh, ſhall take place in the diſpenſation of the fulneſs of times. The time determined upon by infinite wiſdom is the moſt proper; and he knows which time is the moſt proper, becauſe he is capable of knowing all things in their whole connexions and dependencies; perfectly knowing what this and that will produce in endleſs ſucceſſion. It muſt appear clear to every one, how different in its effects the ſame thing would prove at one time, from what it would at another; and probably this was one reaſon, why the wiſe man exclaimed, Who knoweth what is good for man in this life? Man does not know it, becauſe he does not know what

what would be the effects of any one thing; but God does, and therefore he will do all things well, in the beſt manner, and the beſt time. For this reaſon, let it be our language, it is good for a man both to hope and quietly to wait for the ſalvation of the Lord.

But here our attention ſhould be employed about the *manner* of waiting.—It is an incontrovertible fact, that all reſiſtance to the divine will is like ſetting briars and thorns againſt Omnipotence. We may fret and repine, but God will be unmoved. His purpoſe ſhall ſtand, nor can all our precipitancy accelerate it one degree. God will travel on his own way, at his own rate; ſo that in fact, whether man, ſtrange unaccountable man, be willing to wait or not, wait he muſt. The exhortation in the text, and other ſimilar ones, therefore, imply the *manner* in which we are to wait. This muſt be done *patiently, calmly*. I waited patiently for the Lord, Pſalm xl. 1. It is well expreſſed by Jeremiah, *quietly* to wait, Lamentations iii. 26.

In ſome unhappy moments, when left to themſelves, how improperly do even good men act; defeated in their expectations, inſtead of cheerfully reſigning themſelves to the divine will, they are like bullocks unaccuſtomed to the yoke. With holy Eliſha they ſay, this evil is of the Lord, what ſhould I wait for the Lord any longer, 2 Kings vi. 33.

Againſt a temper like this we ſhould cautiouſly guard. It is an inſult to God, and an injury to ourſelves. He that believeth ſhould not make haſte. If infinite wiſdom preclude a poor worm from his council, muſt he murmur, and with impious arrogance aſk, what doeſt thou? God forbid! Rather let him be ſtill, and know that he is God. What bright examples do the ſcriptures exhibit of this proper kind of waiting. Hear Iſaiah: I will

wait upon the Lord who hideth his face, and I will look for him, Chapter viii. 17.

In the days of Micah, when the mind of the faithful Prophet was ſorely grieved for the tranſgreſſion of Iſrael, therefore, ſaid he, I will look unto the Lord, and I will wait for the God of my ſalvation. We ſhould take ſuch men for our patterns. We ſhould endeavour to feel and act as they did, and the event would abundantly authenticate the propriety of ſo doing. We ſhould doubtleſs, at the concluſion, have reaſon to ſay, this is my God, I have waited for him, he is come, and he will ſave me.

Real Chriſtian waiting does not exclude all activity. We are not to ſay, I will abandon my part of action, ſeclude myſelf from all ſociety, and, immured in indolence, wait the Lord's time. No; ſuch ſlothful ſervants are to expect the rebuke of their maſter, who expects them to watch for his coming. However many our inducements may be to commence *Quietiſts*, it is but ſeldom that "the "poſt of honour is a private ſtation." A man, whoſe work it is to ſave ſouls, will always find enough to do. Miniſters and people ſhould always be diligent about the great object of their concern. It is our duty to be continually upon the tower of obſervation, and to ſeize every opportunity to do ſomething for God and immortal ſouls. Brethren, if the time be not yet come when the ſable or the tawny part of the great family of man ſhall repair in a body to the ſtandard of the croſs, yet if but one ſoul be turned from the error of his ways, our object is attained; in compariſon with which, the eſtabliſhment of an empire, or the diſcovery of a new world, bears no proportion. We know not, if there ſhould be but one ſoul converted by all the preſent Miſſionaries, but that one ſoul may be the firſt fruits of a glorious harveſt, and the *very cauſe* of that harveſt. He may be the very man whom Providence has deſigned for the in-gathering of his numerous

numerous brethren. If we do not immediately ſee the abundance of the iſles converted unto God, in the language of a friend of mine, "I doubt not "but there will be a candle lit that ſhall not be "put out until Jeſus Chriſt comes to judgment." Though the completion of the glorious ſcheme ſhould tarry beyond the time of your expectation, yet wait for it. Be aſſured that at the end, and there *is* an appointed end, it ſhall ſpeak and not lie; it ſhall ſurely come, and not tarry.

This leads us in the fourth place to prove, THAT WHATEVER GOD HATH APPOINTED SHALL SURELY COME TO PASS, PRECISELY AS HE HATH PROMISED.

It ſhall ſpeak, ſaith our text. It may for a ſeaſon be ſilent as a thing forgotten. There may be no ſymptoms of its exiſtence. All things may continue as they were; and infidelity may vauntingly aſk, where is the promiſe of his coming? But at the end, the time fixed for the end, it ſhall ſpeak: men ſhall then know its meaning. This was ſtrikingly the caſe reſpecting the object of this very prophecy. The proud Chaldeans were permitted to maintain the captivity of God's people for a long time. Many a pious Iſraelite ſat down by the waters of Babylon, remembered Zion, and wept; thought God was ſlack concerning his promiſe, and deſpaired of ever again ſeeing the city of the great king; but when the ſet time was come, a ravenous bird from the eaſt had his flight directed by Jehovah, and perched upon the topmoſt branches of imperious Babylon. Before Cyrus, the anointed of the Lord, the gates of braſs were broken in pieces, and the bars of iron were cut aſunder. Bel bowed down. Nebo ſtooped, and the glory of the Chaldees' excellency was overthrown.

Thus the viſion ſpoke, and did not lie. It ſpoke exactly at the period preſcribed by God, at *the end*. Before they were given into the hand of the enemy,

he that gave them fixed the very term of their captivity, Jeremiah xxv. 11. Theſe nations ſhall ſerve the king of Babylon *ſeventy years*; and when the ſeventy years are accompliſhed, I will puniſh the king of Babylon. The events demonſtrated the truth of the prediction; and the viſion ſpoke and did not lie.

Concurrent with the preceding circumſtance, the Scriptures every where repreſent the God of Iſrael as a promiſe keeping God. Did he inform Abraham that his ſeed ſhould be a ſtranger in a land that was not theirs; and that they ſhould ſerve their enemies, and be afflicted by them? And did he not alſo promiſe that he would judge that nation whom they ſerved, and bring them out again with great ſubſtance? Geneſis xv. 14. Did he not do as he had ſaid, when he brought his people out of the land of Egypt, and out of the houſe of bondage?

Did he promiſe by Daniel that at the end of ſeventy weeks (four hundred and ninety years), he would finiſh tranſgreſſion and make an end of ſin; make reconciliation for iniquity, and bring in an everlaſting righteouſneſs? Daniel ix. 24. Did he not become the end of the law for righteouſneſs? And is he not now, in the eſteem of all his real people, THE LORD THEIR RIGHTEOUSNESS?

Did he not, when he ſhed his blood upon Calvary, make a full and eternal ſatisfaction for all the ſins of his elect? Did not the glorious Jeſus declare, with his expiring lips, it is finiſhed? And as for our tranſgreſſions did he not purge them all away, and make reconciliation for the ſins of his people?

There may be many obſtructions in the way of the accompliſhment of the divine purpoſes; but all muſt give way. Who art thou, O great mountain; before Zerubbabel thou art a plain. Pharoah, in the madneſs of his heart, may be urged on to ſay, I will purſue, I will overtake, I will divide the ſpoil, my luſt ſhall be ſatisfied upon them, I will

will draw my ſword, my hand ſhall deſtroy them. But Iſrael's God has the Egyptian in deriſion. He blew with his winds, the ſea covered him and all his hoſts, and the ſeed of Abraham triumphed on the banks of the wilderneſs. When the Lord has purpoſed, who ſhall diſannul it? When he giveth quietneſs, who then ſhall give trouble? Let infidels deride; Iſrael knows that his God is in heaven, and he doeth whatſoever he pleaſeth.

In contemplating the ſtate a ruined world is in, we neceſſarily ſay, ſhall the prey be taken from the mighty? Who can enlighten the minds of poor beſotted ſavages? By whom ſhall they ariſe from the duſt of death? But here we forget the power which is employed in this great work. Does not this congregation afford many an inſtance, that the Ethiopian may change his ſkin, and the leopard his ſpots? The ſame power that brings a ſinner to God in London, can do it in Japan; and our God has engaged to exerciſe that very power every where, whether among the prolific hordes of Japhet, the hapleſs progeny of Ham, or the ſcattered tribes of Shem. When the commandment goes forth, the work muſt take place, whether in the iſles of the ſea, the plains of Hindoſtan, or the wilds of Africa. Nothing is wanting but for God to take to himſelf his great power, and he will reign.

We may further add. God not only infallibly accompliſhes his own purpoſes, but he does it always at *the appointed time*. The viſion ſhall ſpeak at the *end*, and at no other time. In confirmation of this point, the evidence is pertinent and abundant. When God made promiſe to Abraham of the reſtoration of his ſeed, he mentioned the very year when it ſhould take place. *After four hundred years*, Geneſis xv. 13. Neither the power nor policy of Egypt, though both were employed, could procraſtinate the event for a ſingle day; for

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at the end of the *four hundred and thirty years** *the ſelf-ſame day*, it came to paſs, that all the hoſt of the Lord went forth out of the land of Egypt, Exodus xii. 41.

Vaſt as the intermediate ſpace was, he, with whom a thouſand years are as one day, was ever mindful of his promiſe; and though, in the eſteem of many of the family of Jacob, it ſeemed to tarry, yet it did not tarry beyond the appointed time.

The promiſe in our text, aſſociated with its parallel one in Jeremiah xxv. is a further illuſtration of this doctrine The viſion was to ſpeak at the end of *ſeventy years*. When the time came, the Lord put it into the heart of Cyrus to publiſh his generous decree. The hand of God was ſo manifeſt in it, that they ſaid among the Heathen, *The Lord hath done great things for them.* How wonderfully did all this take place. The Lord ſtirred up the ſpirit of Cyrus, that he might fulfil the word of the Lord by the mouth of Jeremiah, 2 Chronicles xxxvi. 22. The viſion had been for an appointed time, but when the end came it ſpake and did not lie. And thus will he that rules among men exerciſe his ſovereign prerogative; maintain his dominion in the earth, until he has accompliſhed the number of his elect; and then burn our world, and take his ſaints to glory.

It is now ſurely high time to come to a concluſion. But bear with me a little longer, while we inquire, what countenance does the viſion of propheey afford to the expectations of the Miſſionary Society? What ſaith the Lord, concerning the nations that are now dead in ſin?

* The difference of the two numbers may be reconciled, by fixing that of the four hundred and thirty years at the time when Abraham came firſt to Canaan, which was twenty-five years before the birth of Iſrael; and that of the four hundred years, at the birth of Iſaac, which, though in fact, four hundred and five years, yet for the ſake of a round number are called four hundred.

It ſaith—I WILL SAY TO THE NORTH, GIVE UP. Thoſe rude and frozen regions ſhall feel their icy fetters drop off; and, invigorated by the influence of the glorious goſpel of the bleſſed God, ſhall go forth as the ſun in his ſtrength.

THE SOUTH SHALL NOT KEEP BACK. Its cluſtered iſlands ſhall yield a prolific harveſt to the ſon of man. Its inhabitants ſhall breath a purer air, and feaſt on more delicious fruits. They ſhall eat of the tree of life, which is in the midſt of the paradiſe of God. PELEW ſhall ſee fairer ſcenes ariſe, than thoſe deſcribed in, what ſome have called, the fabled page of Keate.*

The luxuriant eaſt, with all its various tribes, whether immured in China, or wandering on the banks of the Ganges, ſhall ſee the orient morn of goſpel mercy dawning; the day-ſpring from on high ſhall viſit them, and they ſhall break forth into joy, and ſing together, How beautiful upon the mountains are the feet of him that bringeth good tidings!

The weſt ſhall not be forgotten. It ſhall alſo ſhare the bleſſing from the Lord. He that ſaith, I WILL BRING MY SEED FROM THE EAST, ſaith alſo, I WILL GATHER THEE FROM THE WEST. Like the ſun that goeth forth out of its chamber, the glorious grace of God ſhall travel on, until all the ends of the earth have ſeen his ſalvation, and "people and tribes of every tongue" riſe up and call him bleſſed.

What reaſon have we to expect that the viſion, which preſents ſo favourable an aſpect to the ſouls of men, is now drawing near its end? We are told by the prophet Haggai, and his apoſtolic commentator, that previouſly to the coming of the deſire of all nations (which coming refers ultimately to an event not yet fulfilled), that he will ſhake the heavens, and the earth, and the ſea, and the dry

* Author of the Hiſtory of the Pelew Iſlands.

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land. Conſult the ſtate of Europe; when were the ſigns of the times ſo portentous? The beſom of deſtruction is now ſweeping the European world. Happy for the church it has nothing to fear; he, in whoſe hands the beſom is, will diſcern between the righteous and the wicked; and we truſt, that the preſent ſtorm, which is daily roaring ſtill louder and louder, will uſher in that ſplendid ſeaſon, when the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſeven fold as the light of ſeven days.

Previouſly to any important event, the minds of men have been ſenſible of a preparatory influence; they have had a pre-monition of what was approaching. Juſt as the Saviour of the world appeared, not only in Judea were devout perſons waiting for the conſolation of Iſrael, but among the Heathen an expectation prevailed of the approximation of ſome illuſtrious perſon. What an unuſual concern has occupied the minds of men of all perſuaſions in the preſent day for the converſion of the heathen! The expectation of mad cruſaders, who endeavoured to convert the infidels of Paleſtine by fire and ſword, might reaſonably be defeated; but ſurely it has not been God's common method to diſregard the united prayers of the thouſands of his Iſrael. Men, Brethren, and Fathers, let it be our united requeſt, that the ſpirit may be poured down from on high, and then, we know, the wilderneſs ſhall be like Eden.

Let us not be weary in well-doing. Many of you, I truſt, ſhall be diſtinguiſhed in the laſt day, before an aſſembled world, as the happy inſtruments of ſending ſalvation to your poor Heathen brethren. In that day your name ſhall be mentioned with applauſe. Converted Pagans will then ſtand up and ſay, "There is the man by whoſe "kind aid, and pious ſolicitude for the welfare "of immortal ſouls, the ſtandard of the croſs of "Chriſt was erected in my guilty country. Bleſ-

"ſed

"ſed be the womb that bare him." This conſideration ſhould energize even apathy itſelf, and operate as an incitement to abound in the work of the Lord, knowing that our labour is not in vain in him.

To conclude. While we are concerned for the ſalvation of others, let us take heed that we do not neglect our own. It is poſſible that a caſe ſo melancholy may happen. Bad men may, from certain motives, be engaged in good things. The heart is very deceitful; and, as our all depends upon its ſtate, we cannot be too aſſiduous in our attention to it. Should it ſo come to paſs, that any man of this immenſe congregation in the laſt day ſhould be found at the left hand of the great judge of all, better he had never been born. His damnation will be of no common kind. Should the ſame perſon ſee, among the multitude of the redeemed, men, to whoſe ſalvation he had contributed, and yet he himſelf be without any part or lot in the matter, what will be his feelings! How intolerable his ſtate! But we hope better things of you, though we thus ſpeak; and we earneſtly pray, that each of you, in that ſolemn day, may occupy a ſtation, among the great multitude which no man can number, before the throne and before the lamb. To him be glory for ever.

HEAVEN AND EARTH

RECONCILED

BY THE MEDIATION OF CHRIST.

A SERMON,

PREACHED BEFORE

THE MISSIONARY SOCIETY IN LONDON,

AT TOTTENHAM-COURT CHAPEL,

May 10, 1798,

BY THE REV. R. BALFOUR,

OF GLASGOW.

SERMON III.

COLOSSIANS i. 19, 20.

For it pleaſed the Father that in him ſhould all fullneſs dwell: And having made peace through the blood of his croſs, by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in Earth, or things in Heaven.

IN theſe words we contemplate a plan of aſtoniſhing grace, grandeur, and extent; a plan formed in Heaven, but embracing the whole earth, as well as all things which are in Heaven. The principles too are laid down, which enſure its glorious completion, and which aſcertain our duty and obligations in relation to this great and gracious deſign. Theſe ſubjects cannot be unſuitable matter of diſcourſe, when aſſembled for the very purpoſe of proſecuting that important object. You, my highly reſpected Friends, Brethren and Fathers, will, without my aſſiſtance, find in theſe topics much pleaſing, and uſeful, and animating inſtruction and encouragement. You are as well diſpoſed too, I truſt, as you are able, to ſupply my defects, and to receive, with indulgent candour, ſuch plain thoughts as I have to offer. May the great Maſter of Aſſemblies be preſent to ſolemnize every mind, to accept of our worſhip and ſervice, and to crown every Miſſionary exertion with his rich and effectual bleſſing!

We begin with calling your attention to the wonderful deſign, held forth in our text, of "God reconciling

" ciling by Chriſt all things unto himſelf, whe-
" ther they be things in earth, or things in Hea-
" ven." The firſt thing to be obſerved, in illuſtration of the truths thus ſet before us, is, " the bring-
" ing ſinners to God, in and by Jeſus Chriſt." For though *things* only be mentioned, it appears on the very face of the ſubject, and from the whole context, that perſons are primarily intended, who are to be redeemed unto God. Jeſus is evidently ſet forth as the concentrating point of univerſal communion, and it is not leſs evident, that when ſinners are effectually drawn to that point, they immediately meet with God as their God, Friend, and Father. He and his Son are one, and agree in one. They can neither be divided in nature, nor for a moment be ſeparate in deſign. Indeed the Goſpel is a Miniſtry of reconciliation, revealing God as in Chriſt, reconciling the guilty to himſelf, not imputing their treſpaſſes unto them. Accordingly what is repreſented in our text, as the reconciliation of *things*, is explained in the two following verſes of perſons: " Even *you*," ſays the Apoſtle, " who
" were ſometime alienated, and enemies in your
" mind by wicked works, yet now hath he recon-
" ciled in the body of his fleſh, through death, to
" preſent you holy and unblameable, and unre-
" provable in his ſight." In the whole ſcheme of redemption, the father and ſon are ever conjoined in the cloſeſt and moſt intimate manner, ſo that we are no ſooner united to the one, than we are with equal favour and effect connected with the other. The Son was ſent, and came for our ſalvation. He came, that, by his appointed voluntary and accepted mediation, he might reſtore us to the forfeited favour, the loſt image, and eternal fellowſhip of God, as his Father, and our Father, his God, and our God. What elſe, or leſs, can be meant by the Apoſtle's aſſertion, Eph. i. 6, 7—that, " To the
" praiſe of the glory of the grace of God, he hath made
" us accepted in the beloved, in whom we have re-
" demption

" demption through his blood, the forgiveneſs of " our ſins, according to the riches of his grace;" Compared with ch. ii. 13, 18. where he ſtates this deſign and effect of the Chriſtian ſcheme in theſe words, " Now in Chriſt Jeſus, ye who ſometimes " were far off, are made nigh by the blood of " Chriſt; for through him we have acceſs by one " ſpirit unto the Father?" The firſt thing then preſented to us in our text as the declared intention, and certain effect of the Goſpel, in every individual, and in all who receive it truly, is their recovery of the divine image and friendſhip by Jeſus Chriſt; " For though he knew no ſin, he was " made ſin for us, that we might be made the " righteouſneſs of God in him. Though he was " the holy one, and the juſt, he ſuffered for us the " unjuſt, that he might bring us unto God;" not only by his imputed righteouſneſs, but by the communication of his ſanctifying grace. He not only gave himſelf for our ſins, as an offering of a ſweet ſmelling ſavour unto God, to expiate our guilt, but alſo in order to redeem us from all iniquity, to deliver us from this preſent evil world, and in newneſs of life and character, to conſtitute us the peculiar people of God, zealous of good works. Hence we read, that ſuch is the transforming deſign and influence of the doctrine and ſpirit of Chriſt, that when we behold by a ſpiritual diſcernment, in the unveiled face of Chriſt, the glory of the Lord, we are changed into the ſame image, from glory to glory, as by the ſpirit of the Lord; but

Secondly, Our text authorizes us to obſerve farther, that this wonderfully gracious deſign ought to ſtrike us the more, as extending to all the variety of human character in this degenerate evil world. *All* things are to be reconciled unto God. Not one, or a few, but multitudes; yea, all deſcriptions of men are predeſtinated to be partakers of this ſaving grace. Human nature, in reſpect of guilt and depravity, is one unvarying thing; but in appearances,

operations, and effects, it is wonderfully diverſified. Review its paſt hiſtory from the firſt apoſtacy, or look into its preſent exiſtence and forms throughout the world, and you cannot fix on the perſon, the time, or the place, free from imperfection, unſtained by ſin, or which does not tend to increaſing degeneracy. Difference of conſtitution, of climate, of education, of connections, of purſuits, and of condition in life, naturally and neceſſarily produce many very different, oppoſite, and mixed characters; while a corrupt principle, common to them all, never fails to ſhew itſelf in each, it often, if not always, derives a peculiar characteriſtic diſtinction and influence from the above or other circumſtances of a ſimilar nature.

Some are comparatively innocent, yea blameleſs, in the eyes of men, though, in the judgment of God, children of diſobedience and wrath, with the reſt of mankind; others are bold, preſumptuous, notorious ſinners. Some are indifferent and careleſs, and others *ſtudiouſly* bad in principle and practice. Some ſay in their hearts, others with their mouths, and others by their lives, that there is no God. If his exiſtence is not denied, his name is blaſphemed, his Son is not received, his Goſpel is ſlighted, and many do deſpite to the ſpirit of grace.

Sometimes Chriſtianity is profeſſed without any ſerious belief of its peculiar doctrines, or any practical regard to its ſacred laws and inſtitutions. Sometimes theſe are obſerved only with cold formality, or deſigning hypocriſy. In ſome we ſee the ſhameleſs front of avowed infidelity or irreligion; from others we hear all the varied language of profane ridicule; and many are neither aſhamed nor afraid of unreſtrained licentiouſneſs, yea, to commit all manner of iniquity with greedineſs.

Sometimes a whole character is corrupted by the uncontrouled reign of a ſingle criminal paſſion, while one is hurried on by proud ambition to the conſtant ſacrifice of principle and perſecution of

good

good men, another is degraded by ſilly, ſervile, ſinful compliance. *Here* we find the ſenſeleſs and ſenſual extravagance of the prodigal; and *there* the mean and ſelfiſh avarice of the miſer. In ſhort, is there not, univerſally, irreſiſtible and growing evidence of deep-rooted depravity in the nature of man? Were we to lay open his heart, or trace the progreſs of his life; examine his conduct or motives of action; how many melancholy proofs would occur, of the want of religion or of good morals, of unbelief, or of feeble faith, or of ſtrong corruption, of deficient virtue, or triumphant vice.

In wilful ignorance, perverted knowledge, ſecret wickedneſs, and open profligacy, what a variety of human character appears! Yet in all that variety there is not *one* ſight to relieve us from the ſad and humbling concluſion, that all men, without exception, are alienated from the life of God, through the ignorance that is in them, by reaſon of the blindneſs of their hearts; yea, enemies in their minds and by wicked works. Think not, my friends, that this is a picture of things overcharged with dark or ſtrong colouring; it is not more than you will find in the following and many other paſſages of ſcripture, Pſa. xiv. 1—4. Jer. xvii. 9. Matt. xv. 16—21. Rom. iii. 10—21. i. Tim. i. 9—10. But, Oh! how bleſſed and glorious is the proſpect ſet before us in our text, and in the whole Goſpel, that *all* things, which are on earth, ſhall, by Chriſt, be reconciled unto God. Though the worſt of things meet in the diverſified character of man, it is determined that they ſhall all be brought under a new, a ſanctifying, and ſaving influence. Evil as men every where are, and always have been, with every ſpecies of pollution and crime, they ſhall become the workmanſhip of God, created in Chriſt Jeſus unto good works.

No forbidding diſtinction or exception is to be found in any part of the Chriſtian Revelation. Of peculiarly benign aſpect it ſmiles on men of every

character, with all the gracious expreſſion of pardoning mercy and ſanctifying love. Men may exclude themſelves from the kingdom of God by obſtinate unbelief and impenitence, but in all its ſtatutes there is not a ſingle act of excluſion againſt any other. By this heavenly divine conſtitution, none are forced to be happy againſt their own convictions and inclinations, and none are refuſed who are willing: none are accepted becauſe they are better than others; and none are rejected becauſe they are worſe. There never exiſted a reaſon for hope to any one ſinner, which does not always exiſt, and univerſally. The grace which appears in the Goſpel, brings ſalvation to all men. Its every doctrine breathes the ſpirit of univerſal benevolence; even what it teaches concerning the ſovereign mercy, and electing love of God, if properly underſtood, can be no juſt occaſion of alarm; for neither does his decree proceed upon any ſuppoſed difference, or ſuperiority of character; nor did the elect themſelves ever believe, nor can they ever believe to the ſaving of their ſouls upon any previous knowledge of their election, or upon any other authority or warrant, than what is divinely revealed to all others as well as to them. If leaving then the ſecret counſels of Jehovah, which we have neither power nor right to inveſtigate, we attend to his revealed will, do we not ſee a deep and broad foundation laid, ſufficient to ſupport the building of eternal mercy, and of univerſal hope and confidence? Behold the Lamb of God, which taketh away the ſin of the world! Hear him teſtifying before hand the infinite and univerſal efficacy of his death upon the croſs. I, ſays he, when I am lifted up, will draw all men unto me. The invitations of the Goſpel are addreſſed to all without exception, commanding and and encouraging the faith of the whole world, and promiſing preſent and eternal ſalvation to every believer, whether leſs or more guilty by the number and aggravation of paſt offences. No mention is

made

made of any pre-requiſite to to recommend ſinners to the divine favour, or even to procure the leaſt degree of preference. The ſpirit of prophecy, anticipating the promulgation of the Goſpel, calls without diſcrimination of character, every one that hath ears to hear that his ſoul may live. Ho! every one that thirſteth. When Meſſiah actually appears, his manner of addreſs is not different. He calls not the righteous, but ſinners to repentance. When he left the world, and gave commiſſion to the Apoſtles to preach in his name, he not only veſted them with unlimited powers, but commanded their firſt exerciſe among ſinners, who, had there been a deſign of exception againſt any, muſt, according to all our ideas of things, have been marked with excluſive reprobation. Contrary, however, to all our views of things, and to ſhew the perfect freeneſs and univerſality of the ſalvation of Chriſt, he required them to begin their Miniſtry at Jeruſalem. There, according to his appointment, they waited for the qualifying influence of the Holy Ghoſt. Freely they received it, freely they diſpenſed it. To the murderers of the prince of life, they ſpoke without reſerve the words of eternal life. In the hiſtory of the preaching and effects of the Goſpel, we find all the facts of preciſely the ſame character. The wiſe man and the fool ſit down together as humble diſciples of Jeſus. The reputed and ſelf-righteous, the conſcious and notorious ſinner are brought to the ſame ground and place of acceptance and favour; the induſtrious workman and the idle lounger are called and come to labour together in the Lord's vineyard. If there be any difference in point of fact, we find it rather on the ſide of condeſcending mercy, and liberal forgiveneſs. We ſee a woman of known and hardened infamy melted into the moſt penitent ſenſibilities and tender ſpiritual affection; a man confirmed in vicious habits and practices ſo completely reformed as to reſign, without heſitation or reſerve, the wages of unrighteouſneſs,

ouſneſs, and put himſelf under the entire and commanding influence of faith, piety, juſtice, honour and generoſity; individuals and multitudes contrite, alarmed, converted, and forgiven, who had crucified the Lord of glory, or been the determined enemies of his croſs and followers. What ſhall we think of a violent commiſſioned perſecutor becoming a ſincere and fervent Chriſtian, a commiſſioned zealous Apoſtle of the Lord Jeſus? How ſtriking the view of the depraved vicious people of Corinth, created anew in Chriſt Jeſus, into ſpiritual and moral excellence and goodneſs! Since that time, have there not been thouſands of ſimilar deſcription, equally made monuments of ſovereign ſaving grace? What is the account of every real Chriſtian, but the hiſtory of a change from darkneſs to light, from guilt to pardon, from pollution to purity, from death to life, ſufficient fully to demonſtrate the unreſtrained extenſion of the Goſpel and its influence to all the characters of men?

Is not Jeſus then the friend of publicans and ſinners? So far from reſiſting or ſhunning any, his Hiſtory is diſtinguiſhed by innumerable inſtances of favour to the worſt, for it informs us that publicans and harlots go into the kingdom of Heaven before others. I have referred to a few of the many illuſtrious examples of converting grace, and will not every age and place in which the Goſpel has been preached add to the witneſſes of this bleſſed truth? Let us never then limit the good will of God, or deſpair of repentance and remiſſion of ſins to the chief of ſinners. If the goſpel of ſalvation hath been the power of God to convince and convert men of ſcience to the acknowledgement and love of the truth, as it is in Jeſus; men of ſuppoſed worth to diſclaim their own righteouſneſs, and ſubmit to the righteouſneſs of God; and men not only of bad name, but in truth deſperately wicked, to believe in Chriſt, and love and ſerve God in newneſs of life; what ſhould hinder its equal operation

ration in Heathen lands? Cannot God, with the ſame eaſe and effect, illumine the dark regions of ignorance and cruelty; make the wilderneſs to bloſſom as the roſe, yea and make all things new? He will: for as in many other places of ſcripture, ſo in our text he hath aſſured us, that by Chriſt he will reconcile unto himſelf *all* things which are in earth.

A third thing contained in the deſign ſet before us in our text, is univerſal love and communion. Not only are all things to be gathered unto Chriſt, but to be gathered *together into one*, made as it were one great corporate body, not only collected and united by an external charter of common privileges, but having their hearts knit together in love.—While the great and gracious ſcheme of the Goſpel raiſes men to the friendſhip of God, it alſo reſtores them to mutual eſteem and confidence, yea to all the delightful harmony of the pureſt and moſt exalted friendſhip amongſt themſelves. It is a melancholy truth, eſtabliſhed by the teſtimony of ſcripture and the unvarying univerſal hiſtory of man, that his apoſtacy from God hath ever been attended with diſcord among Brethren. In conſequence of our departure from the living God, we naturally ſeparate from, or oppoſe one another. The carnal heart being enmity againſt God eaſily kindles into unkind or cruel reſentments, and many fooliſh and hurtful luſts. Man, though of a ſocial nature, and neceſſarily living in ſociety, looks with an evil eye upon his neighbour. A ſelfiſh ſpirit pervades almoſt all ranks of men, and that ſpirit luſteth to envy: not content with ſuch things as we have, we covet what belongs to others: too ſuſceptible of provocation, we are ſoon offended, and immediately meditate revenge: haſty paſſion burſts forth in all the fury of ungovernable rage, or ſettles in the bitterneſs of unrelenting malice, and implacable enmity. Hence all the jealouſies and diſſentions in families, and among the neareſt relations, in the communities

communities of the city, or in the ſmaller circles of the country; hence tyrannical oppreſſions, popular tumults, and national quarrels; hence all the wars and fightings which have diſgraced the hiſtory of the world. This account of human ſociety is ſtrikingly exemplified in the great diviſions of the world at the firſt plantation of Chriſtianity. The whole was divided into Jews and Gentiles, and in what an unhappy condition and temper do we find them? More rancorous difference, more mutual contempt, and more violent oppoſition never ſubſiſted or reigned among men; they were indeed hateful, and hated one another.

But let us now, my friends, turn away our eyes from this ungracious view of human nature and human life. The goſpel was deſigned to put an end to this diſcordant dangerous ſtate of things. Our text invites us to the highly pleaſing contemplation of a truly ſublime and glorious ſcene of peace and love. The ſpirit of prophecy paints this lovely ſcene in all the glowing colours of the moſt beautiful imagery and deſcriptive compariſon, thus: Pſa. xlvi. 6—11. lxxii. 3—9, 16—20. Iſa. ii. 1—6 ix. 6, 7. xi. 6, to the end—Hoſ. ii. 18, to the end. Zech. ix. 9, 10. Agreeably to theſe ancient predictions, when the Meſſiah was born, his nativity was announced as the commencement of the æra of univerſal peace. Yea, a multitude of the heavenly hoſt ſung this ever memorable hymn, "Glory to God in the higheſt, on earth peace, "good will to men." When our Lord, therefore, inſtructed his diſciples in the things pertaining to his kingdom, he particularly taught them to diſtinguiſh themſelves by their love one to another.

The record of primitive Chriſtianity in the Acts of the Apoſtles verifies this deſign of the goſpel by many ſtriking and impreſſive examples, as in Chapter ii. 41. to the end, and iv. 31, 32. What words can be more expreſs to our purpoſe than theſe in the ſecond chapter of the Epiſtle to the

Epheſians, from verſe 11. to the end? With this experience the Apoſtle's doctrine and exhortations agree, as delivered Chapter iv. 1—19. Of all this he draws a lively portrait at full length, 1. Corinthians xiii. 1. to the end. Thus we ſee the outcaſts of the Heathen brought into the affectionate embrace of the Chriſtian church, and the diſperſed of Iſrael gathered into one. The enmity betwixt them was ſlain, and of twain, *i. e.* two contrary oppoſite bodies of people, *one* new man is formed, ſo peace is made.

We muſt confeſs, and we do it with grief and ſhame, that often, ſince that firſt diſplay of the gracious influence of the goſpel, the profeſſors of Chriſtianity have exhibited a very different character; but this can never fairly be imputed to the genius of their religion, but to their want of its proper ſpirit, or to their hypocriſy and corruptions reſiſting and counteracting its deſign and operations. Many inſtances, however, might be produced in every age of the church, and many living characters might be appealed to as illuſtrious examples of its conciliating efficacy. Sure I am, that if the pure goſpel is received not as the word of man, but as it is in truth the word of the living God, it will work effectually in them who believe to the putting off, concerning the form erconverſation, the old man which is corrupt according to the deceitful luſts. They will particularly put away lying, all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, with all malice, and be kind one to another, tender hearted, forgiving one another, even as God for Chriſt's ſake hath forgiving them. The peace of God will rule in their minds, they will be at peace among themſelves, edify one another in love, and follow peace with all men.

Divided as they may be by religious denominations, external forms, and obſervances, or even by many diſtinct and oppoſite opinions, there are great

great principles and a correſponding practice common to them all; theſe are ever attractive and fix them in mutual attachment and reſpectful love. Local and other incidental circumſtances may too often occur to occaſion temporary ſeparations, painful ſchiſms, and unnatural diſtance, or at leaſt prevent a full viſible communion; but theſe can never operate againſt their ſpiritual oneneſs and fellowſhip in the faith and love of Chriſt, in the practical deſign and tendency of Chriſtian doctrine, and in the final hope, through grace, of eternal life.

At the throne of grace, and at the table of the Lord, their confeſſions and devotions poſſeſs a ſtriking oneneſs of character. In concern for the glory of God, the honour of the Redeemer, and the ſalvation of precious ſouls, they are perfectly agreed. Can they ever differ as to the perpetual neceſſity and importance of a life of faith, of love to the Brethren, of benevolence and beneficence to all men, and of univerſal holineſs? If in theſe things they are of one heart and of one mind, is not a ſure foundation laid upon which to rear the compact and comely edifice of all the ſocial virtues? Faith working by love will bind all the living ſtones in this ſpiritual building with the pureſt and moſt adheſive cement of inviolable friendſhip, till all things are gathered together into one in Chriſt Jeſus.

This we know ſhall take place in the diſpenſation of the fulneſs of times. We have contemplated it as the ſubject of many prophecies and promiſes in the Old Teſtament. In the primitive church of the New Teſtament we have ſeen it in ſome meaſure realized. All its doctrines, laws, and ordinances, ſuppoſe or imply, or directly lead to ſuch a bleſſed ſtate of ſociety. The ſcriptural character of Chriſtians holds forth a ſecurity, in every individual member of the church, for the delightful harmony of the whole eccleſiaſtic body; and

and when that body is compoſed of all kindreds, and languages of men; when all the kingdoms of this world ſhall become the kingdom of our Lord and of his Chriſt; then ſhall the Lord turn to the people a pure language, that they may call upon the name of the Lord, to ſerve him with one conſent.

Till that happy day arrive, let us prepare for it by the growing liberality of Chriſtian love, and by the united diffuſion of all the bleſſings of the goſpel of peace. When theſe are received with faith and affection, and their bleſſed influence fully felt, the heart will burn with fervent love, and the ſacred flame ſpread from heart to heart, from family to family, and from one kingdom to another, till one ardent hymn of univerſal praiſe aſcend, from the one altar of redeeming love, to the throne of God and the Lamb. *Then*, my friends, wars ſhall ceaſe to the ends of the earth. We ſhall hear no more of rival nations or natural enemies. Men, having imbibed the ſpirit of the firſt and great commandment of ſupreme love to God, will find no difficulty in fully complying with the ſecond, which is like unto it, in loving their neighbour as themſelves. Nations, born at once by the regenerating influence of the truth and ſpirit of the pure and peaceable goſpel of Chriſt, will have no more fear, or jealouſies of injurious encroachment; they will not need the offenſive or defenſive barrier of a balance of power; they will find themſelves much more ſecure by the univerſal equilibrium of conſcious and confidential love.

O! Lord, haſten it in thy time; the viſion is for an appointed time: at that time, as you heard well explained laſt night, it ſhall ſpeak and not lie. Why may not every Chriſtian ſociety, and all denominations of Chriſtian ſociety, anticipate in their experience and relative ſituations, and exemplify to the world that happy ſtate of things which we believe ſhall take place at the time appointed of

the father, and ſhall continue in the world for a thouſand years? Though we cannot agree in all our views of divine truth, and therefore *muſt* have our ſeparate churches to maintain our ſeveral diſtinct profeſſions of Chriſtian tenets, I have often thought that we might, with an equally good conſcience, meet occaſionally not only to converſe, and pray, and ſing praiſe, but to eat together the Lord's ſupper, in teſtimony of the faith and profeſſion of fundamental principles, wherein we are more cloſely united than we are by other things removed from one another.

This truly holds in the conviction of our own minds, and in the judgment and approbation of that God with whom we have to do, among all true Chriſtians of all denominations, by every act of their faith, by every exerciſe of their love, and when or where they at any time meet in the name of the Lord Jeſus and perform ſpiritual worſhip. What then can make it unlawful to fix a time and place, for the public profeſſion of ſuch principles and diſpoſitions? I cannot ſuppreſs the ſentiments of high ſatisfaction which I felt at home, when the Miſſionary deſign combined in principle and purſuit ſo many different denominations of Chriſtians, and which I am now permitted to enjoy with encreaſing delight and joy in ſeeing the Miſſionary Society of London, and this vaſt aſſembly of Chriſtian worſhippers animated as with one ſoul in the love of Chriſt and of mankind. Let brotherly love continue; may it abound more and more in all the churches, till univerſal reconciliation obtain in the unſuſpecting communion of all ſaints.

O! thrice bleſſed day! God of love, thy kingdom come! Prince of peace, let thy reſt be viſible and glorious! O! gracious divine ſpirit, fly like the peaceful dove over the field of univerſal nature, to produce, preſerve, promote, and perfect the reign of kindneſs and of happineſs till miſery

miſery be baniſhed from the earth, murmurs be ſilenced, love and gratitude be excited, charity and generoſity triumph, and all things which are on earth be reconciled to God, and to the whole world of the intelligent and moral creation.

Beſides this enlarged proſpect of happineſs and love throughout this inferior evil world, we obſerve, in the

Fourth place, That the text adds the exalted proſpect of a peculiarly intimate connection and friendſhip with the heavenly world; ſuch a connection as ſhall both heighten our character and joys, and improve and perfect the Society there. Peace made on earth is to be accompanied with the reconciliation of all things in heaven.

We read of elect angels and their confirmation in a ſtate of happineſs: of them as of us Jeſus is the glorious head; through him we, as well as they, are the elect of God, holy and beloved and preſerved in Chriſt Jeſus. The angels who ſtood in celeſtial excellence and perfection not only abhorred the apoſtacy of their proud rebellious companions, but alſo neceſſarily became the enemies of men, when they aſſociated with devils and joined in daring conſpiracy againſt the God of heaven, the king of glory. Their holy zeal for his honour burned as a flaming fire of wrath againſt his enemies, but when deity became propitious to man, they too were appeaſed. When Jeſus reconciled men to God, and to one another—*all* things which are on earth—he alſo reconciled all things which are in heaven. Thus men and angels were gathered togèther into one family in Chriſt as their common head.

If they are ſuperior to us by nature, by grace we occupy as high a place as they; we ſit together in heavenly places; we are come to an innumerable company of angels; they feel no longer any ſhyneſs, diſtance, or oppoſition; they embrace us

as their friends and fellows; yea, our Redeeming Lord hath in ſome meaſure exalted us above them, making them miniſtring ſpirits to guide, and guard, and miniſter to all the heirs of ſalvation.

He giveth them a ſpecial and ſolemn charge concerning his ranſomed people, which we find them ready and cheerful in undertaking, and ever faithful and active in executing. How grand and intereſting is the repreſentation of this in Iſaiah vi. 1—4. The glory which had long filled their admiring eyes in heaven, now burſts forth upon earth, and they inſtantly fly to this new ſcene of divine greatneſs and grace. God manifeſt in the fleſh is ſeen of angels. They cannot be ſatisfied with a tranſient view; they look into the myſteries of divine redeeming love, with the moſt ſteady penetrating attention, with the moſt eager ſolicitude of thought, of wonder, of enquiry, of delight.

No ſooner do their quick comprehenſive faculties receive than all their powers are exerted in communicating theſe new diſcoveries to the world immediately intereſted in them. Thus when the glory of the Lord ſhone round the ſhepherds of Bethlehem, to their ſore amazement, the angel of the Lord was at hand to diſmiſs their fears, by announcing the birth of the promiſed Meſſiah, and directing them to the place, where they would find the ſon and Lord of David, the Saviour of the world. And ſuddenly there was with the angels a multitude of the heavenly hoſt praiſing God, and ſaying, glory to God in the higheſt, and on earth peace, good will to men. When he was declared to be the ſon of God with power, by his triumphant reſurrection from the dead, angels attended to relieve the anxieties, ſooth the griefs, and revive the hopes of the deſpondent, diſconſolate diſciples. When he aſcended up on high leading captivity captive, the chariots of God were twenty thouſand,

thouſand, even thouſands of angels, while two remained on earth to teſtify of him, to direct the preſent temper and future conduct of the aſtoniſhed diſciples, and to promiſe his return in power and great glory.

Often ſince have they been employed in the kindeſt offices of compaſſionate care over the bodies and ſouls of men, in preventing evil or working deliverance, in directing and animating the labour of apoſtolic zeal, or in conducting humble enquirers to the beſt means of information and ſalvation. The ſphere of exertion and influence opens and widens before their expanding benevolence and active powers; and as they proceed they collect the ſcattered treaſures of divine ſcience; learning from the church the manifold wiſdom of God.

Indeed it may be ſaid of them as of the believers of the Old Teſtament, that they without us could not be made perfect. Thus advancing in every kind of angelic improvement, by the full ſcope given to all the energies of their benevolent active natures, by continually doing and receiving good, they ceaſe not to purſue the mighty plan of divine grace, till the Son of man ſend them forth to gather out of his kingdom all things that offend, and them which do iniquity, and to bring together all his ſaints from the four winds, to ſtand at his right hand in the final judgment, and to be for ever with him in the kingdom of his father. Is not this a wonderful reconciliation of things in heaven, and things on earth? A friendſhip between holy angels and redeemed men is formed and maintained by the infinitely loving deſign and conciliating powers of the goſpel, which can never be broken. When all things here are diſſolved they ſhall meet and live eternally together in heaven, without envy, or jealouſy, or any poſſible diſcordance of ſentiment, temper, or purſuit; yea, in all the high perfection of everlaſting love.—What a beautiful grand repreſentation of this harmony

is

is given in Revelation v. 5, to the end of the Chapter. I ſhall only add once more in the

Fifth and laſt place, That the deſign, exhibited in our text, ſeems to imply ſuch an extenſive communication of good, that the whole univerſe ſhall in ſome meaſure partake of it, in having its ſeparate parts or collected influence employed to produce, or terminate in the higheſt poſſible perfection.—Though I have endeavoured to ſhew that the language of our text is primarily and principally to be underſtood of perſons, that is, intelligent moral beings, even angels and men, yet not excluſively. God hath made nothing in vain, and therefore by every thing he will be more or leſs glorified.

The primeval ſtate of man connected with his innocence a pure and uſeful and happy enjoyment of every thing around him. The tranſgreſſion of man changed in a manner the whole ſyſtem to which he ſtood related. Abuſing his original dignified liberty by the vain aſſumption of independance, he ſunk into the moſt humiliating bondage; every thing in nature perverted by his folly and guilt, partook of his fatal apoſtacy, and added to his degeneracy and miſery.—As the Apoſtle Paul expreſſes it, "The creature was made ſubject to "vanity, not willingly, but by reaſon of him who "hath ſubjected it, ſo that the whole creation "groaneth and travailleth in pain together until "now." God curſed the ground for man's ſake: hence at times the earth quakes, the mountains tremble, the ſea roars; ſometimes the guilty fears of man are alarmed by the awful frown of the black tempeſt, or the ſolemn peals of the loud thunder, or the ſudden and ſucceſſive flaſhes of the deſtructive lightning.

But theſe are not the only things threatening or fatal to man; they ſuffer more from what are called the good things of this life. Such is the perverſeneſs of the depraved mind, that we can

ſcarcely

ſcarcely look on nature in her loveliest form without being betrayed into increaſing vice and more ſwift deſtruction. How often have the comforts of this life attached the heart to the creature in preference to the Creator; to the pleaſure of time and ſenſe in preference to the joys of religion and the hopes of eternal life? How often hath the purſuit or poſſeſſion of riches produced ſordid avarice or ſhameleſs extravagance? Can we riſe to great honour in the world without thinking of ourſelves more highly than we ought to think, and deſpiſing others? Are not power and influence, which might afford protection and happineſs to the feeble, the defenceleſs, and miſerable, the more frequent occaſions of oppreſſion, miſchief, and violence? Learning, inſtead of diffuſing uſeful knowledge, oftener ſpreads deluſion and error. The induſtry of ſtudy, of trade, and of commerce, while it hath been the parent and nurſe of invention, of exertion, and of various improvement and happineſs to individuals and ſociety, hath too often corrupted both by a cruel rapacity abroad, and a vicious diſſipation at home. Even the inſtitution of government ordained of God for the benefit of ſociety, and eſſential in every country to its good order, dignity, peace, and proſperity, hath too frequently by uſurpation, iniquity, or violence, become a ſyſtem of tyranny or corruption, and the ſource of ſpreading infidelity, irreligion, and immorality.

But notwithſtanding ſo much perverted good, approved and practiſed iniquity, we are aſſured by our text and the goſpel in general, that all theſe abuſes and wickedneſſes ſhall be finally and univerſally ſubdued by the prevailing triumphing influence of the Chriſtian ſyſtem. Their own ſin ſhall find them out and conſume them, while on their ruins ſhall riſe a new creation of men and things, diſtinguiſhed by the glory and grace of God, and the goodneſs of renewed man. Then ſhall univerſal

ſal nature wear a ſmiling aſpect, and look with kindneſs and bleſſing on the reformed inhabitants of the earth. The ſun ſhall not ſmite them by day, nor the moon by night. When mercy and truth are met together, righteouſneſs and peace have kiſſed each other; "truth ſhall ſpring out of the earth, and righteouſneſs look down from Heaven. Yea, the Lord ſhall give that which is good, and our land ſhall yield her increaſe. Righteouſneſs ſhall go before him, and ſhall ſet us in the way of his ſteps. The wilderneſs and the ſolitary place ſhall be glad for them; and the deſert ſhall rejoice and bloſſom as the roſe; it ſhall bloſſom abundantly, and rejoice even with joy and ſinging; the glory of Lebanon ſhall be given unto it, the excellency of Carmel and Sharon, they ſhall ſee the glory of the Lord, and the excellency of our God. The mountains and the hills ſhall break forth before you into ſinging, and all the trees of the field ſhall clap their hands. Inſtead of the thorn, ſhall come up the fir tree; and inſtead of the brier, ſhall come up the myrtle tree; and it ſhall be to the Lord for a name, for an everlaſting ſign that ſhall not be cut off." Univerſal reconciliation, and univerſal improvement are inſeparable. When ſwords are converted into ploughſhares, and ſpears into pruning hooks, and the hoſtile rage of the camp into the peaceful labours of the field, how muſt this improved character of man and manners improve the order and harmony of the city, the beauty and richneſs of the country! Heaven and earth, men and things, ſhall be reconciled. No more ſhall learning cheriſh the pride of underſtanding, or impoſe on others the dictates of a vain philoſophy. It ſhall become the ſanctified guardian of ſacred truth, unfold the myſteries, elucidate the prophecies, illuſtrate the doctrines, and recommend the morals of genuine chriſtianity. No more ſhall navigation lend its aid to the excurſions of piracy; the avarice and fraud of unlawful commerce; or the ambitious deſigns of foreign invaſion and conqueſts:

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it ſhall be conſecrated to the univerſal conveyance of the Goſpel of peace, to the diffuſion of its ſpirit through all the regions of the globe, and to all the mutual communications of love and goodneſs. In no place ſhall the throne of majeſty be the ſeat of tyranny, nor the ſceptre of power the ſcourge of oppreſſion or perſecution; but kings ſhall be nurſing fathers, and queens nurſing mothers to the church; for all the kingdoms of the world ſhall become the kingdoms of our Lord, and of his Chriſt. All the authority, power, and wealth of nations ſhall be devoted to the ſervice and glory of God and the Redeemer, and ſhall every where be combined in the plans and works of goodneſs and mercy. "Thus ſaith the Lord, the Redeemer of Iſrael, and his holy one, to him whom man deſpiſeth, and him whom the nation abhorreth, to a ſervant of rulers; kings ſhall ſee and ariſe; princes alſo ſhall worſhip, becauſe of the Lord that is faithful, and the holy one of Iſrael, and he ſhall chooſe thee. And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing. Lift up thine eyes round about and ſee: all they gather themſelves together, they come to thee; thy ſons ſhall come from far, and thy daughters ſhall be nurſed at thy ſide; then thou ſhalt ſee and flow together, and thine heart ſhall fear and be enlarged; becauſe the abundance of the ſea ſhall be converted unto thee, the forces of the Gentiles ſhall come unto thee, the multitude of camels ſhall cover thee, the dromedaries of Midian and Ephah: all they from Shebah ſhall come; they ſhall bring gold and incenſe, and they ſhall ſhew forth the praiſes of the Lord. All the flocks of Kedar ſhall be gathered together unto thee; the rams of Nebaioth ſhall miniſter unto thee; they ſhall come up with acceptance on mine altar, and I will glorify the houſe of my glory. The kings of Tarſhiſh, and of the iſles ſhall bring preſents, and the kings of Sheba and Seba ſhall offer gifts." Yea *all* kings ſhall fall down before Meſſiah; *all* nations ſhall

ſerve him. Thus ſhall all things which are on earth, as well as all things which are in Heaven, be reconciled unto the God of love, in and by his infinitely beloved ſon.

Having ſaid ſo much upon the great and gracious purpoſes of the Goſpel as here ſet before us, let me now call your attention to the great principles which equally ſhew the certain accompliſhment of this vaſt generous deſign, and the path and ſpirit of chriſtian movement towards its happy and glorious attainment.

The firſt thing which here preſents itſelf to our mind is, that the deſign, which we have been contemplating, is the deſign of God himſelf. In the 6th verſe it is called the grace of God, in the 9th the will of God, in the 25th the diſpenſation of God; accordingly God, even the Father, is devoutly and gratefully acknowledged in the 3d and 12th verſes; our tranſlators, therefore, are well warranted in the ſupplement in our text, that it pleaſed *the Father*. Indeed we are taught throughout the whole ſacred volume, that it originated in his own mind, without ſuggeſtion from any other. Prompted alone by ſelf-moving love, his ſovereign will gave it birth; his infinite wiſdom contrived the whole plan, and gave it entire form; therefore his almighty power ſhall as certainly give it complete effect.

It was too grand and comprehenſive to enter the heart of man or angel. As it could never have been thought of, ſo it could never have been purſued with effect but by an infinite mind, even by him who is the firſt cauſe and laſt end of all things in Heaven and on earth. Looking to it then as the object propoſed by his infinite underſtanding and love, we cannot once ſuppoſe its failure, without derogating from his ſovereignty or power, his wiſdom or goodneſs. But aſcribing, as we muſt, theſe and all perfections to him, we muſt believe that there never was, nor can be, difficulty or danger in the way, unforeſeen or unprovided againſt, yea that every

every arrangement would be made to ſecure fully, and for ever, his glory in the higheſt poſſible harmony and happineſs of earth and heaven. Many devices may be in mens hearts which may come to nothing, but the counſel of the Lord, it ſhall ſtand, and he cannot but do all things according to the counſel of his own will.

A ſecond principle upon which we are here directed to reſt our confidence of univerſal peace on earth, and eternal felicity in Heaven, is the perſonal worth and dignity of him to whom this great and good work is committed. The eternal Father hath put this into the hands of his own Son, by *him*, ſaith our text, hath he reſolved to reconcile all things to himſelf; by him, I ſay, whether they be things in earth, or things in Heaven. This illuſtrious perſonage is ſaid in the 15th verſe, to be the image of the inviſible God, the firſt-born of every creature, or, as the ſame truth is repreſented, Heb. i. 3. The brightneſs of the Father's glory, and the expreſs image of his perſon. To prevent miſapprehenſion, or miſrepreſentation of this account, as if it implied only a diſtinguiſhed ſimilarity of character, or higheſt pre-eminence in the creation of God, we find him often deſcribed by the titles, attributes, and works peculiar to real proper divinity. Thus without explanation or caution, or reſerve of any kind, he is called God, Jehovah, and Lord of Hoſts. He claims and receives the full honour of omnipreſence, omniſcience, omnipotence, immutability, eternity, and every divine perfection, and is accordingly worſhipped by every ſentiment and act of religious homage and acknowledgement.

If to produce an univerſe of matter from nothing, and then form it into worlds and creatures innumerable be the excluſive work of Deity, this too is the glory due and given to his name. Who then in Heaven is like unto him? Who among the ſons of the mighty can once be compared to him? Moſes was the firſt man in Iſrael, as being their deliverer

and legiſlator, yet in theſe high characters he only acted miniſterially, and was truly faithful in all his houſe as a ſervant. But Chriſt was counted worthy of more glory than Moſes, as being a Son over his own houſe, and inaſmuch as he who hath builded the houſe hath more honour than the houſe; for every houſe is builded by ſome man, but he that built all things is God. Not only does he ſurpaſs in excellence and dignity, the moſt diſtinguiſhed official characters on earth, but though we riſe to Heaven, and to the higheſt order in the ſcale of created intelligence, we find not his equal. "For "unto which of the Angels ſaid God at any time, "thou art my ſon, this day have I begotten thee; "yea, when he bringeth in this firſt begotten into "the world, he ſaith, and let all the Angels of "God worſhip him." Thus it appears that he is before all things; that he is even the head of all principality and power, and that in him dwelleth all the fullneſs of the Godhead bodily. Is any thing then too great for him? If it is by him that God, even the Father, hath reſolved to execute his grand deſigns, and if he hath undertaken the immenſe work, how can we doubt a moment of the reconciliation of all things in Heaven and on earth. Surely our help is laid on one that is mighty, for his name is called the mighty God!

But our faith and hope derive ſtill farther encouragement and ſupport, when we conſider, in

The third place, The perfection of Chriſt in his mediatorial character and work upon earth. When God intended the reconciliation of the world by his Son, he required his aſſumption of our nature, his ſubſtitution in our place, and his full payment of all our debt to law and juſtice. Now all theſe we find to be the uniform doctrine of ſcripture. By the prefigurations of the law, by the promiſes and prophecies of the Old Teſtament, and by the hiſtory and doctrine of the New Teſtament, we have growing evidence, and repeated aſſurances of the truth concerning

cerning his voluntary incarnation, his vicarious obedience and paſſion, and his meritorious righteouſneſs. This is laid down in our text as a ſure ground of Chriſtian confidence, reſpecting the final purpoſe of divine benevolence, for its glorious completion is ſtated as the certain and natural conſequence of having made peace through the "blood of his croſs;" as if the Apoſtle had ſaid, the price of univerſal good is paid; law and juſtice have ratified the purchaſe, the glorious liberty and felicity of mankind are therefore proclaimed and ſure. Not a ſingle ſoul could be ſaved from eternal ruin, without the higheſt manifeſtation of the glory of God, and the moſt perfect vindication of the rectitude of the divine government. When Jeſus finiſhed the work which his father gave him to do, he fulfilled all righteouſneſs, and at the ſame time eſtabliſhed the law. When he ſuffered and died for our ſins, he ſatisfied, yea, and glorified divine juſtice, and obtained univerſal and eternal redemption.

Not only can we entertain no doubt, but muſt feel the higheſt and fulleſt confidence in the perfection and univerſal efficacy of the atonement of Chriſt, as being the very thing demanded and appointed by the Supreme Governor of the world, offered by a perſon of equal dignity, his own Son, accepted as of infinite value and univerſal influence, and accordingly preſented to the believing acceptance of the whole world. Hath Jehovah himſelf directed every eye to the foundation which he hath laid in Zion; and does he not thereby aſſure us of the final glorious erection, of the univerſal extent, and everlaſting duration of the temple of mercy? Can he begin to build without counting the coſt, or finiſhing the immenſe deſign? Shall Jeſus of Nazareth, poſſeſſing the nature and entire character of Deity, undertake to ſave the world, and not execute his purpoſe? Shall the Prince of Life die, and in the article of death ſay, it is finiſhed! and yet die in vain? Hath his whole life magnified the law,

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made it honourable, and hath his death been a real and declared ſatisfaction to divine juſtice, and ſhall not theſe inſure the legal operation and exerciſe of mercy to the utmoſt extent of his loving deſign and of human neceſſity? In him reſide infinite love and infinite merit; therefore he is the propitiation, not for our ſins only, but for the ſins of the whole world. Behold then the Lamb of God, who taketh away the ſins of the world, and ſay we believe, and are ſure, that, by him, God will infallibly reconcile to himſelf all things which are in Heaven, and which are on earth.—I ſhall only add,

Fourthly, that the high ſtate of honour, authority, and influence, to which the juſtice and love of his father, and his own perſonal merit have advanced him, muſt baniſh every fear, and ſupport and enliven our faith and hope, that by him God ſhall reconcile to himſelf all things which are in Heaven, and which are on earth. This is the doctrine of the text, the context, and of the ſcriptures in general. For this purpoſe it hath pleaſed the Father, that in him all fulneſs ſhould dwell. He is therefore called in the immediately preceding verſe, the head of the body, the church, and in chapter ii. 10, the head of all principality and power. Hence we read, that having by himſelf purged our ſins, he ſat down on the right hand of the Majeſty on high, and that his Father appointed him heir of all things; that he is gone into Heaven, and is on the right hand of God, angels, and authorities, and powers being made ſubject to him; that God ſet him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come, and put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullneſs of him that filleth all in all. The whole truth upon this important article is collected

in Phil. ii. 6—12; pointing out his ſupreme power and glory as the reward of his meritorious humiliation, and inſeparably connected with his univerſal influence, and the loyal and devout homage paid him by all in Heaven and on earth.

Only conſider how he roſe to, and fills the throne of univerſal empire, and ſay if there is not in him a combination of powers to convince, convert, and ſanctify a whole world of ſinners, or puniſh his oppoſers with immediate and everlaſting deſtruction. If there is power in acknowledged excellence and beauty to attract the eye and captivate the heart, in real grandeur to raiſe ſublime ſentiments, and in diffuſive goodneſs to overcome evil, to excite gratitude, and create friendſhip, never were theſe diſplayed in ſuch high and commanding perfection as in the condeſcending grace and exalted character of our bleſſed Lord and Saviour. Not light, nor all the worlds of light, and brighteſt ſun in their centre, can in themſelves, or by all their united influences, combine ſuch an aſſemblage of beauty and glory as meets in him who made them all, and hath added to the goodneſs and greatneſs of creation the more marvellous grace of redemption. We lift our eyes, and are ſtruck with the ſight of the Sun of Righteouſneſs, the light of this world, of all worlds, the glory of Heaven, the brightneſs of the father's glory, and the expreſs image of his perſon. Here is one fairer than the ſons of men, the only begotten of the Father, full of grace and truth—Immanuel, God with us. Is it any wonder that he ſhould be called the beloved Son of God, the deſire of all nations? When he ſhews himſelf, muſt he not draw all men unto him? If the eye opens upon a character ſo tranſcendently great and good, lovely and loving, muſt not the heart follow, and fix on him with ſupreme delight and admiring gratitude? We are not, however, to expect theſe effects from mere ſenſible repreſentation, but from the communication of the truth concerning him, concerning God, and

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concerning our ſalvation. For this end he is ſaid to be full of truth; he is made of God unto us wiſdom; in him are hid all the treaſures of wiſdom and knowledge. Why do men ſee no form nor comelineſs in him that he ſhould be deſired, but becauſe the God of this world hath blinded their eyes, and they love darkneſs rather than light. Diſtinguiſhed as different places and ages have been by the acquiſitions and diſcoveries of ſcience, never hath the world, by its own wiſdom, known the true God. This ignorance hath rendered men in general equally inattentive and inſenſible to the true repreſentation of his character and will, in and by his Son. But he came, and will proceed in his deſign, to diſpel all this darkneſs by the bleſſed perſuaſive force of truth. He aſks not, nor will accept of a blind devotion. He will come at the heart through the underſtanding. His plan therefore of univerſal empire is by the diſſemination of knowledge; it is by making known to men the myſtery of the will of God, according to his good pleaſure which he hath purpoſed in himſelf, that in the diſpenſation of the fulneſs of times he ſhall gather together in one, all things, both which are in Heaven, and which are on earth, even in himſelf.

Slow and partial as his progreſs hitherto may appear, it is ſure, for he is full of *grace* as well as truth; his inſtructions are conveyed in the cleareſt and ſimpleſt form with the moſt wonderful condeſcenſion, perſevering patience, and gracious accommodation to the capacities and circumſtances of men. "Behold, ſaith the Lord, my ſervant "whom I uphold; mine elect in whom my ſoul "delighteth: I have put my ſpirit upon him, he "ſhall bring forth judgment unto the Gentiles. "He ſhall not envy nor lift up, nor cauſe his voice "to be heard in the ſtreet. A bruiſed reed ſhall "he not break, and the ſmoking flax ſhall he not "quench: he ſhall bring forth judgment unto "truth. He ſhall not fail nor be diſcouraged, till

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" he have ſet judgement in the earth, and the iſles " ſhall wait for his law." Indeed this divine influence was upon him without meaſure, not only for his own comfort and encouragement, but for all kinds of illuminating, ſanctifying, and ſaving communications to the world. Thus he is introduced, Iſaiah xi. 2—6. " The ſpirit of the Lord " ſhall reſt upon him, the ſpirit of wiſdom and " underſtanding, the ſpirit of counſel and might, " the ſpirit of knowledge and of the fear of the " Lord, and ſhall make him of quick underſtanding in the fear of the Lord; and he ſhall not " judge after the ſight of his eyes; neither reprove " after the hearing of his ears; but with righteouſneſs ſhall he judge the poor, and reprove " with equity for the meek of the earth; and he " ſhall ſmite the earth with the rod of his mouth, " and with the breath of his lips ſhall he ſlay the " wicked. And righteouſneſs ſhall be the girdle " of his loins, and faithfulneſs the girdle of his " reins." So that, as in verſe 9, 10, " The earth " ſhall be full of the knowledge of the Lord as " the waters cover the ſea. And in that day there " ſhall be a root of Jeſſe, which ſhall ſtand for an " enſign of the people: to it ſhall the Gentiles " ſeek, and his reſt ſhall be glorious." With ſuch a mind, manner, and influence, muſt not his religion ſpread and prevail till it finally triumph over the ignorance and errors, the prejudices and paſſions of the whole world, eſpecially when following out the reference in our text, we contemplate all this marvellous grace, as clothed with authority and power equal to its benevolent intentions and beneficent operations.

He is exalted to be a Prince and a Saviour; he hath on his veſture and on his thigh written 'King of Kings and Lord of Lords.' Where then is the kingdom, country, or clime into which he may not enter or cannot enter, when he pleaſes? As Creator he can claim the whole earth and its inhabitants as his excluſive property; as Redeemer he

can juſtly inſiſt upon the full poſſeſſion of his purchaſe; as raiſed up and glorified at the Father's right hand, hath he not power given him over all fleſh, that he ſhould give eternal life to as many as the Father hath given him?

Hath not the Lord ſaid unto our Lord, ſit thou at my right hand, until I make thine enemies thy footſtool. The Lord ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the midſt of thine enemies. Thy people ſhall be willing in the day of thy power, in the beauties of holineſs from the womb of the morning thou haſt the dew of thy youth. Poſſeſſing then all the attractions of perſonal excellence and worth; all the inclination and wiſhes of the pureſt and moſt enlarged benevolence; all the knowledge neceſſary to convince and inſtruct the world; all the grace, means, and influence adapted to the neceſſities of ſinners, and his deſign of ſaving them; indiſputed authority to command univerſal acknowledgement, and equal power to puniſh the diſobedient, may we not rely on him fully and without ſuſpicion for the publication of his goſpel, the erection and eſtabliſhment of his throne, and the ſucceſs of his adminiſtration in every region of the globe? Shall not men be bleſt in him, and all nations call him bleſſed?

If his favour and ſalvation are refuſed, and authority reſiſted, can he not, ſhall he not bring upon ſuch deſpiſers wrath to the uttermoſt? Every obſtacle ſhall give way, and every enemy be reconciled or ſlain when he takes unto him his great power and reigns. He begins with condeſcenſion to teach and perſuade; with grace in his heart and countenance to draw; with the ſceptre of peace in his hand to require and invite to a chearful ſubmiſſion, and by the ſpirit of love and truth to convert and ſanctify men to himſelf and his ſervice. But after his goodneſs, long ſuffering, and patience have made the full trial of human nature which his infinite wiſdom had preſcribed,

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he will not wait a day or an hour longer; he will not leave an enemy to diſpute his ſovereignty; to oppoſe or retard the progreſs and triumphs of his religion; to diſturb the peace or defile the purity of his church and kingdom. In vain ſhall the heathen rage, the kings of the earth ſet themſelves, and the rulers take counſel together againſt the Lord and againſt his anointed, ſaying, let us break their bands aſunder, and caſt away their cords from us, for he that ſitteth in heaven ſhall laugh, the Lord ſhall have them in deriſion.

Then ſhall he ſpeak to them in his wrath and vex them in his ſore diſpleaſure; he ſhall break them with a rod of iron, he ſhall daſh them in pieces like a potter's veſſel. Thus ſhall his enemies be clothed with ſhame, but upon his head ſhall the crown flouriſh. He ſhall have dominion from ſea to ſea, and from the river to the ends of the earth. In his days ſhall the righteous flouriſh, and abundance of peace ſo long as the moon endureth. Thus having made peace through the blood of his croſs, ſhall he reign as Prince of Peace, reconciling all things unto his father, and unto himſelf, whether things on earth or things in heaven. And of the increaſe of his government and peace there ſhall be no end; upon the throne of David, and upon his kingdom, to order it and to eſtabliſh it with judgment and with juſtice from henceforth even for ever. The zeal of the Lord of hoſts will perform this. Suffer me now to cloſe this diſcourſe with a few plain inferences.

In the firſt place, it follows from what hath been ſaid, that the Chriſtian religion is entitled to the beſt reception among men. It firſt began to be ſpoken by the Lord, and hath been confirmed unto us by them that heard him, God alſo bearing them witneſs both with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will. Independent of miraculous atteſtations, even his doctrine and manner of teaching exhorted the confeſſion of enemies,

that never man ſpake like this man. The intimate knowledge of his diſciples, encreaſed to them the evidence of his divine miſſion, and hath tranſmitted to us a pure and perfect teſtimony. Well might they ſay, who with their own eyes beheld his glory, the glory as of the only begotten of the father, full of grace and truth, "We have not "followed cunningly deviſed fables, when we "made known unto you the power and coming "of our Lord Jeſus Chriſt, but were eye witneſſes "of his majeſty, for he received from God the "Father honour and glory when there came ſuch "a voice to him from the excellent glory, this is "my beloved ſon in whom I am well pleaſed. "And this voice which came from heaven, we "heard when we were with him in the holy "mount."

Thus was ancient prophecy ratified, and future confidence directed and eſtabliſhed; but the argument which our ſubject chiefly preſſes upon us, is that which ariſes from its intrinſic excellence and grandeur, and its viſible moral effects. Can we contemplate the manifeſt deſign and tendency of Chriſtianity, without aſcribing to it a perfection of beauty, majeſty, and goodneſs, which never belonged to any other ſyſtem, which not only merits a preference of regard, but which juſtly commands reverent attention and eternal wonder of the whole intelligent creation? Were ever ſuch enlarged and exalted views given of the character and government of God? Were there ever ſuch commanding majeſty and laws? Such inviting beauty, ſuch overcoming grace? Can we attend to the miniſtry of reconciliation without admiring his love, his wiſdom, his power, his holineſs, his juſtice, his faithfulneſs? When we think how the perſon, character, and work of Chriſt, as the Redeemer of a loſt world ſet theſe before us in full and glorious illuſtration; what a profuſion of the richeſt and beſt bleſſings is poured upon us by his mediation and influence; how freely theſe ineſtimable

mable benefits are beſtowed; how fully they ſatisfy the heart; how much they are deſigned and calculated to produce and promote individual excellence and enjoyment, and univerſal goodneſs and happineſs; do we not in theſe things recognize a true and divine religion? Is it not then a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners? Behold now is the accepted time, now is the day of ſavation.

Secondly, We are warranted to infer the honour and importance of Miſſionary zeal and ſervice. Theſe are evidently conformable to the divine purpoſe, and precept, and promiſe; therefore are lawful. Gratitude obliges us to publiſh and recommend the goodneſs of God, and the grace and truth of the Saviour of the world; brotherly love requires our cloſeſt attention and moſt active exertions in advancing as far as we can the beſt intereſts of our fellow men. But the ſubject upon which we have been diſcourſing urges theſe upon us not merely as duty, but the moſt important and honourable ſervice in which we can engage. We have ſeen that it is the plan of God, his principal plan; he hath made every thing elſe ſubordinate to it. His own Son ſteps forward at his call, as the only perſon in the univerſe able and worthy to undertake and accompliſh the reconciliation of heaven and earth. Not only hath he collected and ſhall he put into operation all the influences of nature and providence, but the perſonal agency and almighty energies of the eternal Spirit are requiſite, and ſhall be employed to complete the univerſal reſtoration of human nature to the favour and image of God. Can that then be a little thing? Muſt it not be the greateſt conceivable thing which ſtands forth with ſuch diſtinguiſhed pre-eminence in the mind, and works, and ways of Jehovah himſelf? Muſt we not attach to ſuch a thing the higheſt importance? Indeed the proſpect which it opens to man, contraſted with his

circumſtances as a guilty degenerate creature, ſtrongly mark its peculiar importance: to raiſe him from the deepeſt depravity to the moſt exalted perfection of nature and character; from being a child of wrath to be an heir of God and of eternal life; to make a world of ſinners a kingdom of ſaints, and to tranſlate them finally to the kingdom of heaven, muſt ſtrike us as a ſcheme of ſuch magnitude and extent that every thing elſe muſt ſink into inſignificance compared with it. To be permitted, ſtill more to be commanded and encouraged to take a part in ſuch a work, muſt be felt and acknowledged as the higheſt honour of which human nature is capable. Whatever then others may ſay of our Miſſionary plans and conduct as weak and fooliſh, deſerving only pity or contempt, let us rejoice in the ſanction of divine approbation, and in the high honour of being workers together with God. And who can harm us if we be followers of that which is good to the ſouls and bodies of men, which hath the promiſe of the life which now is and of that which is to come?

It follows in the third place from what hath been ſaid, that peculiar qualifications are neceſſary to the faithful diſcharge of Miſſionary duty. The ſervice is indeed honourable, but it is alſo arduous. The deſign and work allowed to be ſo important, muſt be attended with many difficulties, and require a wiſe, laborious, and able execution. I mean not that this work ſhould not commence or cannot go on without great literary talents and worldly patronage or influence. Whatever may be the occaſional uſe or advantage of theſe, we muſt ſeek qualifications of a very different and ſuperior nature for the buſineſs of Chriſtian Miſſionaries. They muſt be men of tried faith, piety, purity, and patience. We cannot be too cautious in the trial of their character, or too careful in the tuition of their minds. They ſhould appear to us to be thoroughly ſound in their principles and under

under ſerious deep impreſſions of the truth, men of enlarged ſcriptural knowledge, good capacity, and good utterance; of a humble, meek, quiet, and patient ſpirit; not eaſily provoked; dead to the world; eminently ſpiritual, holy, heavenly, laborious, and perſevering. The nature and importance of the ſervice demand every Chriſtian grace, virtue, and temper in the higheſt degree. While we therefore acknowledge the divine condeſcenſion and kindneſs in countenancing and animating our firſt exertions in this glorious cauſe by an extraordinary excitement of the Miſſionary ſpirit, and it is our duty to cheriſh and direct it wherever we find it, yet experience alſo muſt convince us of the neceſſity of the moſt deliberate, ſtrict, and patient examination of every candidate. He may ſhew himſelf poſſeſſed of conſiderable gifts, and yet not give ſatisfactory evidence of grace. We may have no doubt of his perſonal religion, and yet not find all the talents and temper which we judge requiſite for a Miſſionary. They ſhould not be young in years, nor novices in religion; and perhaps a very conſiderable time ſhould be inſiſted on for their trial, ere a final approbation is obtained. Such ſhould be our anxious care to find out them who are worthy, but we muſt beware in exerciſing this ſolicitude, of truſting to our own judgment, or their abilities; the work is God's: to him therefore we muſt commit our cauſe as being his own, and depend on his bleſſing and ſpirit alone for counſel, aid, and ſucceſs. To conclude, does not our ſubject and the deſign of our meeting call upon all the friends of Evangelical Miſſions, to recommend the goſpel and its propagation among the Heathen, by exemplary lives. When our temper and conduct correſpond to our public profeſſions, we moſt effectually put to ſilence the ignorance of fooliſh men. When they ſee us meeting for prayer, let them have no reaſon to ſay that we neglect it in our cloſets or families. When profeſſing to uſe the beſt means, in dependance on the

the Spirit of grace, for renovating the character of the Heathen world, let us put off from ourſelves the old man of ſin, with his deeds, which are corrupt, and put on the new man which after God is created in righteouſneſs and true holineſs. When we aſpire to be the inſtruments of univerſal reconciliation, let us be at peace amongſt ourſelves, walking in love one towards another, as Chriſt hath loved us. Behold how good and how pleaſant it is for Brethren to dwell together in unity. We have many adverſaries; let us arm ourſelves againſt them with the ſame mind which was in our Lord. If we imbibe his ſpirit and walk as he walked, we need not be diſcouraged by the ſuſpicions or accuſations of enemies. We may boldly ſay the Lord is our helper, we will not fear what man can do unto us; we ſhall be more than conquerors through him who loved us, and even our Miſſionary labours ſhall not be in vain in the Lord. If ſtill men ſhall revile us, and ſpeak all manner of evil againſt us falſely for Chriſt's ſake, let us not render railing for railing; let us bleſs them who curſe us, and pray for them who deſpitefully uſe and perſecute us; let us ſhew that in ſeeking the ſalvation of the Heathen we are not unconcerned for our Brethren at home; that we preach peace to them who are near as well as to them which are afar off. We beſeech every ſinner in this great aſſembly to be reconciled unto God: we cannot convey this joyful ſound to every ear, but this Miſſionary Society and many others will proclaim it as far and wide as divine influence, and the public liberality, ſhall enable them. It is their prayer that all ends of the earth may ſee the ſalvation of God, for it is their faith, that it hath pleaſed the father that in Chriſt ſhould all fulneſs dwell, and having made peace through the blood of his croſs, by him to reconcile all things unto himſelf; by him, I ſay, whether they be things in earth or things in heaven. Amen, and Amen.

THE APOSTOLIC MISSIONARY,

EXEMPLIFIED IN THE QUALIFICATIONS AND CONDUCT OF ST. PAUL.

A SERMON,

PREACHED BEFORE

THE MISSIONARY SOCIETY IN LONDON,

AT CHRIST'S CHURCH, SPITALFIELDS,

May 11, 1798,

BY GEORGE WEST, A. M.

OF ST. EDMUND HALL, OXFORD; AND RECTOR OF STOKE, NEXT GUILFORD, SURREY.

SERMON IV.

Acts ix. 15, 16.

He is a choſen Veſſel unto me, to bear my Name before the Gentiles, and Kings, and the Children of Iſrael: for I will ſhew him how great Things he muſt ſuffer for my Name's ſake.

THERE is no office which a mortal can poſſibly ſuſtain of equal dignity and importance with the miniſtry of the Goſpel; as it is an office deriving its authority from the appointment of God himſelf, and promoting, in its effects, the glory of the Saviour in the ſalvation of his people.

To impart the knowledge of this ſalvation to others, is the higheſt ambition that can actuate the human breaſt; an ambition which filled the ſouls of Prophets and Apoſtles; an ambition which peculiarly animated the ſtrong affections of the great St. Paul, and gave an ardour, an energy, to all his miniſtrations. Unbounded in his deſires of promoting the intereſt of Jeſus in the world, we behold him unwearied in his labours, flying from country to country with the Goſpel of his Saviour in his hand; and his matchleſs zeal, his warm benevolence, are recorded in hiſtory as a bright inſtance of the exerciſe of that extenſive charity to ſinners, with which a breaſt, feeling the ſacred fire of divine love as his did, perpetually glows, and is conſtantly familiar.

St. Paul is a character to which our attention is naturally excited, when we have in contemplation a Miſſion to the Heathen; and to all who are poſ-

ſeſſed of ſuch lively ſenſations of ſoul, as Miſſionaries ought to poſſeſs, we cannot but propoſe him as a character to be carefully ſtudied, and cloſely imitated.

He is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael; for I will ſhew him how great things he muſt ſuffer for my name's ſake. From which words we will conſider,

Firſt, St. Paul's deſignation to his office by Jeſus Chriſt.

Secondly, his diſcharge of that office; and,

Thirdly, his trials and oppoſition, with his conduct under them.

Firſt: St. Paul's deſignation to his office by Jeſus Chriſt.

St. Paul was an inſtrument raiſed up for great uſefulneſs to the world. He was ſeparated in the divine decree from his mother's womb; "ſeparated "to the Goſpel of Chriſt." From the time of his call to the apoſtleſhip, his zeal and talents, formerly miſguided and miſapplied, were directed into a proper channel, and devoted to the ſervice of him who gave them.

He was deſigned for a noble employment. He was a choſen veſſel filled with the rich treaſure of the Goſpel, which he was to convey to others—a veſſel fitted for the Maſter's uſe. For this purpoſe his ſoul had taſted that the Lord is gracious. He was called to an acquaintance with Jeſus Chriſt, and had felt the efficacy and the happineſs of being made a partaker of his ſalvation. He had, indeed, found a Saviour precious, and was deſtined to impart the knowledge of a precious Saviour to others. This was to be his whole occupation. To this he was choſen of Jeſus Chriſt: he was to be his ſervant, engaged in his cauſe; and a wide field was opened for his exertions—To bear Chriſt's name amongſt the Gentiles, and kings, and the children of Iſrael.

To ſpread the name of Jeſus amongſt ſinners hitherto unacquaited with him—to make him known

to

to the ends of the earth—to ſtand forward as an earneſt contender for the faith once delivered to the ſaints—to convince the Jews, from their own ſcriptures, of the validity of the Meſſiah's character, and of the truth of his miſſion—to declare the fulfilment of the Prophecies in him, were works of no ſmall importance, and of no little difficulty; works which required more than human ability to perform. And who is ſufficient for theſe things, but a choſen veſſel of the Lord? one eminently ſet apart for the undertaking, and qualified with thoſe gifts of grace which God imparted in no ſcanty meaſure to this great Apoſtle? He was to bear Chriſt's name to the Gentiles; he was to open their blind eyes, and to turn them from darkneſs to light, and from the power of Satan unto God; that they might receive forgiveneſs of ſins, and inheritance amongſt them which are ſanctified through faith that is in him. Acts xxvi. 18.

Delightful and exalted employment! To proclaim the name of Jeſus to nations wandering in the wildeſt error, and beclouded with the groſſeſt blindneſs: to proclaim him a light ſhining upon a benighted world; a light diſpelling the miſt of ignorance, and opening the brightneſs of truth: to publiſh the glad tidings of redemption to people held captive in the ſtrongeſt bonds of Satan; and to be made the honoured inſtrument of turning them to God; a God not of inflexibly ſtern juſtice, but of tender mercy in his Son. What office ſo important! what office ſo honourable! what office ſo delightful as this!

Well might the Apoſtle Paul eſteem it a remarkable privilege to be ſo wonderfully regarded of his God: well might he in the exuberance of his grateful ſoul exclaim—"To me who am leſs than the leaſt of all Saints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt." He ſaw their deplorable ſituation of diſtreſs, and where his Saviour commanded, he gladly flew

to

to their relief. The neceſſity of the caſe demanded the warmeſt exertions of his vigorous mind; and in the ſtrength of his Saviour we ſhall ſee him enduring all things, and becoming all things, if by any means he might ſave ſome; which leads us,

Secondly, To review his diſcharge of the office to which he was appointed.

For the work to which St. Paul was deſtined he was peculiarly fitted. Poſſeſſed in an enlarged degree of the "mind which was in Chriſt Jeſus," that benevolent ſpirit which filled the breaſt of incarnate Deity, was particularly viſible in this his favoured ſervant. Paul followed Chriſt; and as no one amongſt the primitive preachers of the Goſpel was more acquainted with the Redeemer's glory, ſo no one evinced a ſtronger attachment to his Maſter's cauſe than he did. St. Paul was appointed to an office from which he felt no inclination to ſhrink, but which he delighted to diſcharge; and in the diſcharge of it he diſcovered an uncommon zeal; not however "the blind and furious zeal of a bigot or "fanatic, but the generous ardour of one who "knew the truth, and felt the unſpeakable im-"portance of his commiſſion." His object was the introduction of truth amongſt perſons unacquainted with her ſacred character, and her manifold excellencies; and truth with him needed no apology: he ſpake with boldneſs, no one making him afraid. His was a peculiar appointment; it was to go to the Gentiles; people who had ſerved idols, the works of their own hands, wood and ſtone; people enſlaved to the baſeſt luſts, and the moſt inhuman practices. Theſe enormities he was not merely to counteract (by his doctrines) in the extent of their influence, but to aboliſh the practice, and introduce into the breaſt a deteſtation of them. In this undertaking he readily engaged; deſirous, under a divine bleſſing, to turn them from dumb idols to ſerve the living and true God; and he wonderfully ſucceeded in it, by preaching the name

name and the truths of Jeſus; for monſters of iniquity became ſhining monuments of the Saviour's victory over ſin and corruption.

Behold him, for inſtance, at Corinth, making the experiment; attempting to reduce debauchees and profligates to temperance and ſobriety. He does not enter on a laboured argumentation—he does not reaſon with them on the incongruity of ſuch practices with men of ſcience and character, or conſider them as actions debaſing human nature far beneath its dignity—he does not try the power of moral ſuaſion. Paul was indeed acquainted with the polite and admired literature of the age, but here he knew its inefficacy, and was well aware that it was too highly appreciated when ſuppoſed capable of reſtraining the paſſions within the bounds of decency and order; he had ſeen its inutility in the inſtructions of the moſt celebrated philoſophers, and learnt that the dogmas of the profoundeſt ſages were only ſcientific conceits, more admirable as matters of ingenious ſpeculation, than as efficacious motives to a regular and moral conduct. Hence he lays aſide all that elegant erudition which he had acquired in the ſchool of Gamaliel, and, as a diſciple of the bleſſed Jeſus, determined to know no other name but his, to ſpeak of nothing but him who was crucified as the reſtorer of mankind to decency and order, the only ſufficient mean of counteracting and overcoming the evils and corruptions of life. Such is his declaration, when addreſſing the Corinthian church: *And I, brethren, when I came unto you, came not with excellency of ſpeech or of wiſdom, declaring unto you the teſtimony of God. For I determined not to know any thing among you ſave Jeſus Chriſt and him crucified.* 1 Cor. ii. 1, 2. In this one point the Apoſtle conceived all true wiſdom to centre. To know Chriſt crucified was with him the ſublimeſt knowledge; becauſe in Chriſt crucified the wiſdom of God was wonderfully diſplayed. *We preach Chriſt crucified, unto the Jews a ſtumbling-*

block; and unto the Greeks fooliſhneſs: but unto them which are called, both Jews and Greeks, Chriſt the power of God, and the wiſdom of God. 1 Cor. i. 23, 24. Here the whole Deity is diſplayed. In the crucifixion of Chriſt, the otherwiſe diſcordant attributes of God are reconciled: juſtice receives her righteous award in the death of the ſubſtitute, and mercy ſmiles on man. In this wonderful tranſaction more of God is diſcovered, than ever was made known to mortals before. His Majeſty is ſeen; in that an infinite evil required an infinite atonement, and ſin was no otherwiſe pardonable than by the death of his beloved Son. Here his great wiſdom ſhines conſpicuous: here his power is marvellouſly diſplayed; ſince human redemption was too difficult a work for any to attempt but God, and infinite power was neceſſary to complete the work, and carry it into effect. In this doctrine of Chriſt crucified are diſcoverable glory to God in the higheſt, and on earth peace: the honour of the lawgiver is in perfect conſiſtency with the ſalvation of the ſinner; God can be juſt, and the juſtifier of him that believeth in Jeſus. It is in this glorious tranſaction, that the redeemed ſinner reads his ruin, and his delivery. Here he beholds an avenging adverſary; here he ſees a pardoning God; here he acquires peace to his hitherto burdened conſcience; here he obtains life to his dead ſoul; here his heart is cheared with the ſight of a heavenly Father reconciled, and here he learns to eſtimate the favour. Contemplating the Saviour's dignity and debaſement, he wonders and adores; wonders at the immenſity of love which brought the Lord of life and glory from the realms of bliſs, to tabernacle amongſt the ſons of men; and beholding him, who, being in the form of God, thought it not robbery to be equal with God, taking upon him the form of a ſervant, and made in the likeneſs of man, and being found in faſhion as a man, humbling himſelf, and becoming obedient to death, even the death of the croſs,

croſs, his thankful ſoul, loſt in ſweet ſurprize, adores the grace of our Lord Jeſus Chriſt, who though he was rich, yet for our ſakes became poor, that we through his poverty might be rich; rich in all the bleſſings of grace, as earneſts and pledges of the riches of glory. Beneath the croſs he reads the enormity of guilt, and the extent of forgiveneſs. Beneath the croſs he ſees ſin, death, and hell, vanquiſhed and ſpoiled for ever; heaven opened to his view, and himſelf an heir of God, and a joint heir with Chriſt, born to an inheritance incorruptible, undefiled, and that fadeth not away; an inheritance which is his unalienable right; an inhehitance of which no ſtratagem or force can diveſt him, but which is reſerved in Heaven beyond the reach of every enemy. Such are the views preſented to the mind of the Chriſtian at his Saviour's croſs. Admiring the grace which brought him to eſteem this Saviour, and his bleeding, dying love; his compaſſions are excited for others; his heart expands with deſires for their happineſs in the enjoyment of the ſame bleſſing. Thus was Paul affected: reſcued himſelf from the power of Satan, and tranſlated into the kingdom of God's dear Son, he could not but teſtify what he had ſeen and heard. He preaches Chriſt crucified at Corinth, and monſters of licentiouſneſs are transformed by the renewing of their minds; their ſouls are waſhed from their pollution, and rendered apt habitations for the reſidence of God himſelf: *Know ye not that the unrighteous ſhall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God. And ſuch were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.* 1 Cor. vi. 9, 10, 11. But it was not merely at Corinth that the Apoſtle preached Chriſt crucified. Attend him, Brethren, at Epheſus, proclaiming the name of Jeſus to idolaters

and magicians, and many that believed came and confeſſed and ſhewed their deeds; many alſo of them which uſed curious arts brought their books together and burned them before all men; not aſhamed to own their guilt; not afraid to attach themſelves to the diſciples of the crucified Jeſus. The worſhippers of Diana became the worſhippers of the Lord, and great grace and proſperity in the faith was amongſt them.

It would be to treſpaſs on your time to be more minute on this point. Suffice it to ſay, that Paul was unbounded in his deſires, and unwearied in his exertions; his enlarged ſoul comprehended a vaſt extent of labour; nor could any thing intimidate or diſcourage him in the exerciſe of his function. He was willing to devote himſelf to that Saviour who gave his life a ranſom, and he was deſirous that every creature ſhould hear the Goſpel report. Intrepidity and firmneſs were diſtinguiſhing features in our Apoſtle's character; love for his Redeemer being ever operative upon his heart, raiſed him ſuperior to oppoſition, and rendered difficulties light. Steady to one point, neither threats nor tortures could make him deſiſt from his purpoſe. "The ſolemnity of tribunals; the preſence of go-
"vernors; or even the tumult of an enraged mul-
"titude, took nothing from his fortitude, and
"added both grace and dignity to his perſuaſive
"eloquence." Paul in his miniſterial character was always the ſame; and whether traverſing diſtant countries, and exerciſing his miniſtry amongſt heathen nations; ſtanding before Agrippa, or ſitting in the Synagogue of the Jews, his one end and aim was to make Chriſt crucified known to their ſouls, and introduce his religion amongſt the benighted and the ignorant. His doctrines were doctrines according to godlineſs; and God gave his bleſſing to his own truth. The world received the glorious teſtimony, and the effects were viſible to all around. In his admirable Epiſtles, he not only

only ſtates the nature and tendency of his doctrines, but exhibits an exemplification of the efficacy of divine truth, in an appeal to the characters of thoſe who had embraced it. Thus to what we have already ſaid reſpecting the Corinthians, we may add his addreſs to the Epheſian church: "You "hath he quickened who were dead in treſpaſſes "and ſins, wherein in time paſt ye walked accord- "ing to the courſe of this world, the ſpirit that "now worketh in the children of diſobedience. "Among whom alſo we all had our converſation "in times paſt in the luſts of the fleſh, fulfilling the "deſires of the fleſh and of the mind, and were by "nature the children of wrath, even as others. Ye "were ſometimes darkneſs, but now are ye light "in the Lord." Glorious effects of the knowledge of Chriſt crucified, by which the fleſh is ſubdued to the ſpirit, and crucified with its affections and luſts; by which men are made new creatures, in whom old things paſs away, and all things become new!

When writing to the church of Coloſſe, our Apoſtle ſays, "We give thanks to God and the "Father of our Lord Jeſus Chriſt, praying always "for you, ſince we heard of your love to the ſaints;" thoſe holy perſons who are ſeparated by a Saviour's power from the world that lieth in the wicked one; "for the hope which is laid up for "you in heaven, whereof ye heard before in the "word of the truth of the Goſpel, which is come "unto you, as it is in all the world, and bringeth "forth fruit as it doth alſo in you, ſince the day "you heard of it, and knew the grace of God in "truth."

The Theſſalonians alſo are characterized as perſons "to whom," ſays Paul, "our Goſpel came "not in word only, but alſo in power, and in the "Holy Ghoſt, and ye became followers of us, and "of the Lord."

Such, Brethren, was the event of a Miſſion to the Heathen in the apoſtolic age: God crowned the

labours of his faithful ſervant with abundant and laſting ſucceſs; and the name of Jeſus, which he bore to the Gentiles, became a praiſe in the earth. Still the ſame ignorance, blindneſs, and evil, ſubſiſt in the world as did in the Apoſtle's day. Countries, with which he was unacquainted, have come to our knowledge; and all thoſe ſavage cruelties and enormities, which make a refined European ſhudder, are exerciſed and perpetrated amongſt them: "For look on the various wild and uncivilized "tribes of men, of whatever name or colour, which "our ambition, or avarice, or curioſity, have diſ-"covered in the new or old world, and ſay, if the "ſight of human nature in ſuch crying diſtreſs, in "ſuch ſordid, diſgraceful, and more than brutal "wretchedneſs, be not enough to make us fly with "ardour to their relief and better accommoda-"tion*." Ourſelves acquainted with a Saviour; ourſelves bleſſed with an hope full of immortality; ourſelves privileged with a ſcene of conſolation and of glory: ſurely our deſires muſt be excited to ſend them the welcome, the joyous report, that to them "there is a Saviour born." Bleſſed be God for the encouragement he has afforded in the ſucceſs of Miſſions to the Heathen heretofore. His Goſpel has within this century been carried to diſtant countries, and it has wonderfully ſpread†;

What glorious events may not be expected from

> And ſtill it ſpreads. See Germany ſend forth
> Her ſons‡, to pour it on the fartheſt north.
> Fir'd with a zeal peculiar, *they* defy
> The rage and rigour of a polar ſky,
> And plant ſucceſſively ſweet Sharon's roſe
> On icy plains, and in eternal ſnows.
>
> COWPER.

* Biſhop Hurd's Sermon before the Society for the Propagation of the Goſpel.

† *Vide* Gillies' Hiſtorical Collections; and Periodical Accounts relating to Moravian Miſſions eſtabliſhed among the Heathen.

‡ Moravian Miſſionaries in Greenland; *vide* Krantz.

a Miſſion

a Miſſion to the Heathen, ſince there is every thing in the command, every thing in the promiſes of God to encourage the Miſſionary in his weighty undertaking. He goes out for God, and he ſhall have the ſupport of God. His trials may be great; his difficulties may be numerous and various; yet here he has counted the coſt: he knows the human heart; he is acquainted with the natural enmity of mankind againſt God and his ways; and, whilſt as a Chriſtian believer, feeling a Saviour's love conſtraining him to ſpeak in his name, his hopes and expectations of ſucceſs, perhaps, are lively and extenſive, he is aware (and he lives under the impreſſion continually) that his own life may eventually fall a ſacrifice to the vengeance and rage of malice and of ignorance. Yet here his God ſupports him; keeps him from timidity and dread, and teaches him to caſt all his care upon that friend who careth for him. This was Paul's conduct, as we are to conſider,

Thirdly, by reviewing his troubles and trials, and his conduct under them.

That man has no proper idea of the Chriſtian miniſtry, who ſuppoſes it to be a life of eaſe; a life free from anxieties and trials. The Miniſter of Jeſus Chriſt muſt and will be, in a greater or leſs degree, conformed to his Saviour in ſuffering; and if ever a perſecution ariſe, thoſe who have ſtood in the front of the battle, as reſolute and determined opponents of ſin and of Satan, will probably be the firſt victims of the perſecutor's rage. It muſt be confeſſed, however, that in our nation, and under our laws, we are in a great meaſure exempt from outward trials; but it was far different in St. Paul's days, and it may poſſibly be far different with the Miſſionary to the Heathen. When Paul lived, the Miniſtry was the road to martyrdom; yet this did not intimidate or deter him from his purpoſe, for he was willing not only to be bound, but to die for the name of the Lord Jeſus. He knew that he was the ſuffering

diſciple

diſciple of a ſuffering Maſter, and that as Jeſus endured the croſs previous to his glorification, ſo muſt all who follow him to his kingdom. Under all he derived conſolation from the ſupport of his Saviour. His Saviour's work was to be accompliſhed, and he was well aſſured in his mind, that whilſt his Saviour had any employment for him in his gracious ſervice, he would protect him. "A Miniſter of the "Goſpel" (as Mr. Whitfield was accuſtomed to ſay) "is immortal till his work is done:" and though ſtripes, bonds, and impriſonments awaited Paul, theſe did no injury either to himſelf, or the cauſe he had eſpouſed; as patience was wrought in his own ſoul, and the church was emboldened by his bonds.

Our Apoſtle's ideas of the Chriſtian Miniſtry were juſt what they ſhould be: he viewed himſelf as entered on an active ſervice, and a ſervice of oppoſition to the maxims of a vain and wicked world, and the ſchemes and machinations of Satan. Of courſe Satan would ſtir up his adherents to oppoſition againſt a man who ſo determinately attacked him; a man by whoſe preaching his kingdom was ſhaken. This Paul well knew; for the Holy Ghoſt witneſſed in every city, that bonds and afflictions abode him; but theſe things did not move him from his ſteadfaſtneſs; he knew whom he had believed; he was well acquainted with him who had promiſed, "as thy day is, ſo ſhall thy ſtrength be;" and who had aſſured his followers, "I will never leave thee "nor forſake thee." Under the impreſſion of theſe promiſes he ventured boldly in the name of Jeſus amongſt men, and though perſecuted from place to place, he ceaſed not to witneſs, both to ſmall and great, repentance towards God, and faith towards our Lord Jeſus Chriſt. His aim and deſire was to give no offence in any thing, that the miniſtry might not be blamed; but in all things to approve himſelf as the Miniſter of God, *in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes,*

in

in imprisonments, in tumults, in labours, in watchings in fastings, by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honour, and dishonour; by evil report, and good report: as a deceiver, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. ii Cor. vi. 3. 11. *He was troubled on every side, yet not distressed; he was perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his body.* ii Cor. iv. 8. 12. All that Paul endured he accounted of no importance whatever; for our light affliction (says he), which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. He calls that light affliction, which many of those who profess to be followers of him, would denominate grievous trials; he says, light affliction, when—what had he not endured? Hear his own words; ii Cor. xi. 23. 27. *Are they Ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen,* &c.

Instead of repining at the dispensation of his Saviour towards him, he rejoiced that he was counted worthy to suffer shame for the name of the Lord Jesus. Upheld by his Saviour's grace, trials lost their distressing nature, and were converted into blessings: he had even learnt to glory in tribulation, knowing that tribulation worketh patience, and patience

tience experience, and experience hope, and hope maketh not aſhamed. So much was his holy ſoul devoted to his Maſter, and ſo deſirous was he of ſpreading his name amongſt men, that he did not count his life dear unto himſelf, that he might finiſh his courſe with joy, and the Miniſtry which he had received of the Lord Jeſus, to teſtify the Goſpel of the grace of God. Acts xx. 24. And in the near approach of his laſt ſuffering, when eternity was upon his thoughts, he indicates no ſorrow of mind with reſpect to the afflictions he had undergone: he drops no hint that he wiſhed to ſhrink from the laſt ſeaſon of trial. Lo! with what chearfulneſs he ſpeaks: *I am now ready to be offered up, and the time of my departure is at hand; I have fought the good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of glory, which the Lord the righteous Judge will give me at that day.* ii Tim. iv. 6. 8. I have a deſire to depart and be with Chriſt; for when I am abſent from the body, I am preſent with the Lord.

The whole of St. Paul's conduct was but a proof of the efficacy of his grand doctrine: Chriſt crucified, as brought into the experience of the ſoul; as ruling the heart, and regulating the converſation. He lived upon Chriſt crucified; the croſs of Chriſt was his glory, and by it he was crucified to the world, and the world to him. Paul's love to his Redeemer was fervent indeed, and whilſt engaged in his ſervice, he felt no diſpoſition ever to abate in the faithful declaration of his name: for truth (as a good writer obſerves) " is not to be abaſhed by ridi-
" cule, or to be diſcouraged by oppoſition; the
" conviction it imparts is too ſtrong to yield to the
" capricious ſway of popular opinion; the mind
" which it renews is of too firm a texture not to
" eſteem a place near the ſtandard of the croſs the
" higheſt poſt of honour; and too deeply attached
" to the Captain of Salvation to deſert his honour-

" able intereſts. Pleaſure and fame, crowns and " empires, are but an atom in the balance when " weighed againſt the unſearchable riches of Chriſt; " contempt and reproach are no diſgrace when en- " dured for his name's ſake; and the loſs of life " itſelf is gain, when the ſacrifice is to be made at " the foot of the croſs*."

In this faint delineation of the Apoſtle Paul's character, I have attempted to exhibit an idea of a Miſſionary to the Heathen. Succeſs attended this faithful Servant of his Maſter, not becauſe he was zealous in his ſervice, and active and unwearied in his exertions, but becauſe he preached Chriſt crucified; and becauſe, in his ſcheme, Chriſt was all.

And this, it muſt be remarked, is the preaching which ſubjugates, and will ſubjugate, the world to the authority of Jeſus†. This is the preaching which the Members of the preſent Society have found to be the power of God to the ſalvation of their ſouls; and having experienced its energetic operation in their own converſion to God, and knowing the excellency of the Goſpel, in the ſweet conſolation it

* De Courcy's Chriſt Crucified.

† We have a remarkable inſtance of this in Krantz's Hiſtory of Greenland. " They (the Miſſionaries) have experienced (ſays " he) how little is effected by firſt endeavouring to make rational " creatures of the Heathen, then proving the exiſtence and attri- " butes of God, and from thence enforcing the conſequential " duties, in order the better to prepare them to receive the doc- " trine of the atonement, and to ſhew its neceſſity. After ſix " years unſucceſsful labour, they found, that the plain teſtimony " concerning the death and paſſion of Jeſus, together with its " cauſe, and happy conſequences, delivered by a heart touched " with a warm and experimental ſenſe of it, is the beſt prepara- " tion, and the ſureſt way of enlightening the dark and be- " nighted minds of the wild Heathen, in order to lead them ſtep " by ſtep into all truth. And I have been filled with the greateſt " amazement to behold the powerful effects of the word of the " croſs on the moſt ignorant and ſavage Heathens, who accord- " ing to their firſt appearance ſeemed utterly incapable of compre- " hending this great myſtery of godlineſs."

imparts, they have joined with heart, and with property, to ſend it to nations yet enveloped in Heathen ignorance and ſuperſtition. Bleſſed Aſſociation! where, forgetting little petty diſtinctions, hundreds from amongſt Churchmen, and hundreds from amongſt Diſſenters, are united in one common cauſe as Chriſtians. Happy diſintereſtedneſs! What a ſhining trait in the character of St. Paul was this: *Some indeed preach Chriſt even of envy and ſtrife, and ſome alſo of good will. The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds; but the other of love, knowing that I am ſet for the defence of the Goſpel. What then? Notwithſtanding every way, whether in pretence or in truth, Chriſt is preached; and I therein rejoice, yea, and will rejoice.* Phil. i. 15. 19. What candour, what benevolence, what reſemblance to his Lord and Maſter does this ſentiment diſcover. We admire the ſpirit of St. Paul; we admire his noble and truly Chriſtian feelings; but it is not ſufficient that we have theſe things in admiration, we are bound from profeſſion and obligation to ſee that we imitate them.

Thanks be to God, the formation of this Society evidences that this apoſtolic ſpirit has not totally left the earth; and I pray God, that he will pour more abundant meaſures of it upon you, my Brethren, whom he has already ſtrengthened to ſuch exerciſes of it. But why are not all who preach Jeſus, or are anxious for the ſpread of his cauſe, lending their aid to ſupport the undertaking in which the Miſſionary Society is embarked? I know that many of my Brethren in the eſtabliſhment, whom I eſteem, and venerate, and love, have not given their countenance to the Miſſionary Society as a body; on the apprehenſion, that it bears an unfriendly aſpect to our preſent government. But is this indeed the caſe? If it be, I know nothing of the Society in this view. If it be, they have forgotten the conduct of St. Paul, who never entered into

into political diſquiſitions, and whoſe practical directions upon the ſubject amount to a conſcientious ſubmiſſion to the powers that be, as ordained by God. Brethren, the deſign of this Society, if we may judge from the language of Preachers, from the language of Directors, from the language of the Charges delivered to the Miſſionaries, already ſent out on this momentous work, is nothing more nor leſs, than the extenſion of the kingdom of Chriſt amongſt the Heathen. Chriſt crucified, the foundation of hopes the moſt exalted to themſelves, is *all* the Society is deſirous of promulgating to the world; and ſurely, whether Churchmen or Diſſenters, if we feel any compaſſion for ſouls, with heart, and with voice, and with ſupport, we are bound to prove that we wiſh them good luck in the name of the Lord.

When I had engaged in the preſent undertaking, my mind was ſoon led to a contemplation of St. Paul, as a ſtriking inſtance of uniformity of conduct, whether conſidered as a Miſſionary to the Heathen, a Miniſter preſiding over a Congregation for a ſeaſon, or as a Chriſtian. St. Paul was in each character conſiſtent. To him Chriſt was all, and that not merely as a truth which his judgment approved, but as a truth which warmed his heart, and enlivened his affections. In all his public miniſtrations we diſcern a glowing regard to the perſon, the undertaking, and the offices of the Redeemer of ſinners—a God incarnate, who reconciled God and Man, was all his theme, all his glory, all his delight. To preach Chriſt, he eſteemed the moſt honourable of all employments; and to live upon Chriſt, the happieſt life below.

My Brethren in the Miniſtry, I would aſk you in meekneſs, yet with fidelity, the ſame queſtion which I pray God I may put to my own heart. Do we eſteem the preaching of Chriſt crucified an honour, and an happineſs; and do we declare his

name from an experimental acquaintance with the gracious excellence and power of his religion? Leaving thoſe barren ſpeculations of learning, which many employ even in the truths of God, do we, as of ſincerity, as of God, in the ſight of God, ſpeak in Chriſt? Is it our deſire that Chriſt alone may be exalted in the hearts of his people? And have we in all things an eye to his glory? Are we men of prayer, men of confidence in the Redeemer, continually earneſt that we may grow up into him in all things? Have we his mind, and do we advance in a growing conformity to his Divine image? Is Paul our pattern, as an eminent and devoted ſervant of his Maſter? Do we preach the word? Are we inſtant in ſeaſon, out of ſeaſon; reproving, rebuking, exhorting, with all long ſuffering and doctrine? and whilſt we are joining in the plan of ſending the Goſpel to the Heathen, are we taking heed to the flocks over which the Holy Ghoſt has made us overſeers; inſtructing them by doctrine; inſtructing them by pattern; exemplifying in our conduct, all the week, the efficacy of the truths we preach to the congregation? Ours, Brethren, is a great undertaking. To preach Chriſt ſimply, uninfluenced by any ſecondary conſiderations, is an happy attainment. To preach Chriſt, and not in any reſpect to preach ourſelves, is a difficult taſk indeed; but that Saviour, whom we ſerve in his Goſpel, has ability to make us entirely what we ſhould be for his glory in the ſalvation of his people, and in the honour of his cauſe.

You are aſſembled, Brethren, in the preſence of God this morning on a glorious occaſion. Many of you were induced to appear here by a deſire of giving your countenance, and lending your aſſiſtance to the ſupport of a Miſſion to the Heathen; and many of you probably by ſome other motive. On this occaſion I muſt obſerve to you, that you have heard a doctrine the moſt important to the ſpiritual inte-

reſts

reſts of ſinners; not only important to thoſe to whom you wiſh Miſſionaries to be ſent, but important to yourſelves. Your eternal ſtate is intimately connected with your knowledge or ignorance of Chriſt crucified. There are many of you, no doubt, who know the truth as it is in Jeſus; many who hold all the eſſential doctrines of the Goſpel; who can defend them perhaps ably, and can diſpute for them ſcientifically. But there are perſons to be met with, who hold the truth in unrighteouſneſs; who, whilſt they would ſupport a Miſſion to the Heathen, for the preaching of Chriſt crucified, are, as to experience, unacquainted with him themſelves. Miſerable thought! To help to build the ark, and periſh in the waters; to ſupport the Goſpel, and not feel the benefit of it. Brethren, enter into your hearts. Do you, indeed, know Chriſt and him crucified? Are you living upon him? Are you living much beneath his croſs; contemplating his bleeding, his dying love; and upon a view of your agonizing Lord by faith exclaiming, there hangs my hope! Jeſus loved me, and gave himſelf for me: he died that I might live; he drank the dregs of the bitter cup of his Father's wrath, that I might be freed from it for ever! His love is all I would wiſh to purſue in my meditations, and the effects of his blood in cleanſing me from my pollutions daily, is what I deſire to experience! Can you humbly ſpeak of Chriſt crucified as yours; and exclaim, God forbid! that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt; and are you indeed crucified to the world, and is the world crucified to you? Have you crucified the fleſh, with the affections and luſts? Are you in all caſes, and in all circumſtances looking to Chriſt crucified? Is it your practice to go, with all your imperfections, with all your weakneſſes, with all your doubts, and all your trials, to him, in whom all fulneſs dwells; who is poſſeſſed of an omnipotency of ſtrength, and having

had

had experience of temptation himſelf, knows how to ſuccour thoſe that are tempted? Is it your practice, I ſay, to apply to Jeſus with a penitent broken heart, for a ſupply of all your wants, that you may honour him by truſting him more fully, and by becoming more conformed to his image daily, in all holy converſation and godlineſs? If you can reply ſatisfactorily to queſtions like theſe, you have reaſon to hope that you are of that number who are redeemed from deſtruction, and who in the end ſhall be and reign with Chriſt for ever. But if on the other hand your judgment approves what your hearts do not feel; if you are hearers of the word only, and not doers; if you can talk of Chriſt, and join with the world; if you can be content with a profeſſion of the truths of God, whilſt neither your experience nor practice is influenced by them, tremble; oh, tremble for yourſelves, you are deceiving your own ſouls. Fear, Brethren, leſt in a future day, when many ſhall come from the eaſt and from the weſt, and ſhall ſit down with Abraham, Iſaac, and Jacob in the kingdom (many of thoſe to whom you are inſtrumental perhaps in ſending the Goſpel), fear, I ſay, leſt yourſelves ſhould be ſhut out.

I am not accuſtomed to addreſs ſo large a congregation. Would, to God, that I might ſay ſomething for your benefit. Your characters are not known to me; but God knows your hearts. Suffer then a ſtranger to ſay to you, that there is a period quickly approaching, when the truths which you have been hearing on this occaſion, will be proved of infinite importance; when you will be either happy or miſerable, and that for ever, in conſequence of your receiving Chriſt crucified, or rejecting him; for if ye believe not in him, ye ſhall periſh in your ſins.

Let each one then enquire, as in the ſight of God, what do I know of Chriſt? In what point of view do I regard him? Is he valuable in my eſtimation

mation? Is he the foundation on which I am building for eternity? And have I a hope in him full of immortality?

Theſe queſtions may not, at preſent, wear an aſpect of conſequence with you; you may not now conſider it of any moment, whether you know and experience the things of which we have been ſpeaking; but remember, you muſt die; you muſt ſtand before God's judgment ſeat, and there give an account of your hearing, as we Miniſters muſt of our preaching; and, how ſhall you eſcape, if you neglect ſo great ſalvation?

LIST

OF

THE CONGREGATIONS, &c.

That have tranſmitted Sums of Money to the Treaſurer

FOR THE USE OF

*THE MISSIONARY SOCIETY.**

	£.	s.	d.
A.			
ANDOVER, Rev. Mr. Eiſdell	15	0	0
Armagh, Ireland, Rev. G. Hamilton	21	11	0
B.			
Barneſtaple, Mr. Seaward	11	3	6
Baſſingborne, Rev. S. Bull	5	0	0
Bungay, Rev. S. Prentice	16	14	0
C.			
Chatham, Rev. Mr. Slatterie	9	9	0
Cheſham, Rev. Mr. Surnam	6	6	0
Clavering, Rev. J. Bayley	7	10	0
Colcheſter, Rev. Mr. Hobbs	47	2	2
Colcheſter, Rev. Mr. Taylor	14	18	6
D.			
Devizes, Rev. Mr. Sloper	23	2	0
Dundee Miſſionary Society	100	0	0
F.			
Fordham, Rev. Mr. Harris	6	5	2
Frome, Rev. J. Sibree and Rev. E. Denham	70	0	0
G.			
Glaſgow Branch of the London Miſſionary Society	109	10	6
Glandwr and neighbourhood, Pembrokeſhire, Rev. J. Griffiths, Subſcriptions 4l. 4s.—Collection 5l. 16s.	10	0	0
Goſport, Rev. Mr. Bogue, Subſcriptions 42l. 14s. 6d.—Collection 24l. 3s. 6d.	66	18	0
Grange, N. Britain, *Antiburgher Society, &c.*	12	3	6
Greenock, N. Britain, branch of the London Miſſionary Society	388	0	0
H.			
Hanley-Green, Staffordſhire, Rev. Robert Little	5	0	0
Havant, Rev. P. Good	5	5	0
Hawick, N. Britain, Rev. J. Henderſon	40	0	0
Heathfield, Rev. Mr. Gilbert	5	1	6
Houſton and Killellan pariſh, near Paiſley	47	8	7
Hull, Rev. Mr. Lambert	38	6	6
Huntley and neighbourhood, Aberdeenſhire	73	14	6
I and J.			
Jedburgh Aſſociation	43	5	0
Ipſwich, Rev. C. Atkinſon, Subſcriptions 11l. 11s.—Collection 7l. 13s. 3d.	19	4	3
K.			
Kelſo, N. Britain	63	15	0
Keith, ditto	23	2	0
Kilmarnock, ditto, Rev. Mr. M'Kinlay	40	0	0
Kirkcaldie, ditto, Rev. Mr. Shirra	42	12	0
Kingſton upon Hull, Rev. R. Green	12	1	0

* In remittances from the country are ſometimes included the contributions of individuals that do not reſide in the town from whence the remittance is received; while, on the other hand, the contributions of ſome individuals reſident in it are *not* included, having been tranſmitted to the treaſurer through another channel. Between the ſums ſtated in this liſt and the deſign of it, therefore, an exact conformity cannot reaſonably be expected.

	£.	s.	d.
Kingſwood	14	8	6
L.			
Lanark, N. Britain, Rev. A. Harper	18	12	0
Lancaſter, Rev. Mr. Charrier	10	10	0
Liddiſdale, N. Britain, Aſſociate Congregation	6	10	0
LONDON, &c.			
Adelphi Chapel	13	15	0
Rev. O. Bennett's Congregation	6	0	0
Bow Lane, Rev. Mr. Jerment	12	3	0
Colliers Rents, Southwark	14	16	0
Greenwich Tabernacle	46	0	6
Kenſington, Rev. Dr. Lake	8	8	0
Kingſland Chapel	17	14	3
Miles Lane Meeting, Rev. Mr. Eaſton	16	19	0
Orange Street Chapel	13	11	0
Stepney, Rev. Mr. Ford's	61	3	11
Zion Chapel	73	15	6

N. B. The Contributions in London and its neighbourhood have, as formerly, been received chiefly in the form of ſubſcriptions.

M.			
Manchester, Rev. W. Roby	20	0	0
Macclesfield, Rev. Mr. Simpſon	6	6	0
Marnock, N. Britain	7	0	0
Maryport, Cumberland, Rev. J. Dunn	3	3	0
N.			
Newcaſtle upon Tyne, Rev. Wm. Davidſon	23	19	0
Newport Pagnel, Rev. Mr. Greatheed	10	10	0
Newbury, Berks	16	15	6
Ninians, St. N. Britain, Rev. Mr. Croſs	36	0	0
Nottingham, Rev. R. Alliott	56	0	0
O.			
Olney and Weſton, Bucks, Rev. Mr. Horne	11	0	0
Olney, Rev. Mr. Hillyard, Subſcriptions 3l. 13s. 6d.—Small Donations 3l. 6s. 6d.	7	0	0
Oſwestry, Rev. Mr. Whittridge	3	5	0
P.			
Perth Miſſionary Society	200	0	0
Perth, Rev. A. Pringle	100	11	0
Pickering, Yorkſhire	9	16	6
Plymouth, Rev. H. Mends	11	11	0
Plymouth Dock, Tabernacle there	22	11	8
Portſea, Rev. Mr. Griffin	5	0	0
Pwlhely, Rev. B. Jones	1	14	6
R.			
Ramſgate, Rev. Mr. Townſend	17	8	9
Reading, Berks, Rev. A. Douglas	17	7	0
Rodborough, Rev. Rob. Heath	5	5	0
Royſton, Rev. T. Town	10	6	0
Romford	6	16	6
S.			
Salisbury, Rev. Mr. Adams	22	2	0
Scarborough, Rev. S. Bottomley, Subſcriptions 8l. 18s. 6d.—Small Donations 2l. 12s. 6d.	11	11	0
Shrewſbury	8	8	0
Sheerneſs, Rev. Mr. Fowler	16	9	0
Southampton, Rev. Mr. Kingſbury, Subſcriptions and ſmall donations 50l. 8s.—Collection 11l. 16s. 7d.	62	4	7
Stirling, N. Britain, Aſſociate Congregation	10	0	0
Sunderland and Neighbourhood	46	2	3½
Sydling, Dorſet, Rev. Mr. Gamble	8	0	0
T.			
Taunton, Rev. Iſaac Toſer	26	15	6
Tunbridge, Rev. J. Griffin	6	17	2
W.			
Walſton, N. Britain, Rev. Mr. Molleſon	5	10	0
Wareham, Rev. B. Cracknell	5	15	6
Wem, Shropſhire, Rev. P. Edwards	10	10	0
Wight, Iſle of, Rev. I. Potticary	30	4	0
Woodbridge, Rev. Mr. Lowell, Collection 9l. 12s.—Subſcriptions 8l. 8s.	18	0	0
Worceſter, Rev. G. Oſborn	22	16	8
Woburn, Bedfordſhire	9	9	0

AN ALPHABETICAL ACCOUNT

OF

CONTRIBUTORS

TO

THE MISSIONARY SOCIETY,

Including the Sums ſtated in the Liſt of the Congregations, the latter being extracted for the Purpoſe of ſhewing the aggregate Amount of each Congregation.

The Names of thoſe whoſe Donations were under Half a Guinea are not inſerted, but the Amount of their Donations is added at the End of the following Liſt.

*** *Some of the Names were ſo inaccurately written as to be ſcarcely legible; ſhould, therefore, any Incorrectneſs be occaſioned by this Circumſtance, it is requeſted that the Secretaries may be informed thereof.*

	£.	s.	d.
A.			
ABBOT, Mr. King-ſtreet, Snows Fields, 2 years,	2	2	0
Abrams, Mr. E. Olney	0	10	6
Adderly, Mr. Stoke Newington	2	2	0
Agace, Mrs. Clapton	2	2	0
Ainſley, Mr. Broad-ſtreet, Ratcliffe, for 2 years	2	2	0
Akid, Mr. W. Sheerneſs	1	1	0
Alderſay, Mr. Iſlington	5	5	0
A. L. Mr. Ely	1	1	0
Alderſey, Miſs, Woburn	3	3	0
Allers, Mr. 7, Fenchurch-ſtreet	2	2	0
Alcot, Mr. Southampton-place, Tottenham-court-road	1	1	0
Althens, Mr. A. Little Ayliffe-ſt.	1	1	0
Allen, Mrs. M. Bethnal Green	0	10	6
Allday, Mr. J. Carliſle-ſtr. Soho	2	2	0
Amſden, Mr. Wood-ſtreet	1	1	0
Andrews, Mr. 36, Henry-ſtreet, Old-ſtreet	2	2	0
Anderſon, Mr. R. Sloane-ſquare	1	1	0
Andover, Congregation there, Rev. Mr. Eiſdell	15	0	0
Arnold, Mr. B. 2, Wilſon-ſtreet, Moorfields, 2 years,	1	1	0
Armſtrong, Rev. Mr. Hoxton-ſqu.	1	1	0
	47	11	0

	£.	s.	d.
Brought forward	47	11	0
Armſtrong, Mr. by Mr. Knight	1	1	0
Armſtrong, Mr. Iſlington	1	1	0
Armagh, Ireland, ſundry contributions there, Rev. G. Hamilton	17	7	0
Arrowſmith, Mr. Charles-ſt. Soho	1	1	0
Arthur, Mr. Southampton	1	1	0
Arrowſmith, Mr. Newport Pagnel	1	1	0
Aſhby, Mr. C. by Mr. Foyſter	1	1	0
Atkinſon, Rev. C. Ipſwich	1	1	0
Atwood, Mr. by Dr. Haweis	1	1	0
Atley, Rev. H. Romford	2	2	0
Ayſcough, Mr. 1, Cripplegate	1	1	0
Atkinſon, Mr. Greenwich Tabernacle	2	2	0
B.			
Bainbridge, Mr. T. Lamb's Conduit-ſtreet	2	2	0
Barnes, Mrs. Minories	1	1	0
Bates, Mr. ditto	1	1	0
Baſſington, Mr. Hoxton-fields	1	1	0
Barneſtaple, Collection at, by Mr. Seaward	11	3	6
Barton, Mr. Swallow-ſtreet	1	1	0
Baſſaino, Mr. Hull	2	1	0
Bailey, Mr. 272, Holborn	1	1	0
Bateman, Mr. Devonſhire-ſtreet	1	1	0
	99	3	6

	£.	s.	d.
Brought forward	99	3	6
Backler, Mr. Apothecaries Hall	1	1	0
Baxter, Mrs. Homerton	1	1	0
Barr, Mr. Martin, Worceſter	5	5	0
Baniſter, Mr. Goſport	0	10	6
Bayley, Rev. J. and Congregation, Clavering, Eſſex	5	8	0
His Reading Society	2	2	0
Bell, Rev. J. Weſtbury	2	2	0
Barlow, Mr. Roger, Romford	0	10	6
Band, Mr. Southampton	1	1	0
Ballance, Miſs, Homerton	1	1	0
Babington, Mr. Chatham	1	1	0
Banger, Mr. Joſiah, Hackney	5	5	0
Baker, Miſs, Pinners Court	1	1	0
Bacon, Mr. T. Blockley, Worceſtſ.	1	1	0
Bennett, Mr. Mitchell-ſtr. Old-ſtr.	1	1	0
Bee, Mr. Joſ. Frederick-place	0	10	6
Beaufoy, Rev. Mr. Town Sutton, Kent	1	1	0
Belgrave, Mr. T. Cambden Town	1	1	0
Berry, Mr. 22, Featherſtone-ſtr.	1	1	0
Beaumont, Mr. 45, Beech-ſtreet	1	1	0
Beaſley, Mrs. Lamb's Conduit-ſtr.	5	0	0
Bentley, Mrs. Suſan, Chelſea	5	5	0
Becket, Mr. Barbican	1	1	0
Bennett, Rev. O. and congregation, London	6	0	0
Bernard, Mr. T. Southampton	1	1	0
Bell, Mrs. 3, Hoxton-fields	1	1	0
Berridge, Mr. Rider-co. Leiceſter-fields	1	1	0
Berry, Mr. J. Newbury	1	1	0
Beattie, Mr. 27, White Lion-ſtreet, Iſlington	2	2	0
Beilby, Mr. G. Scarborough	0	10	6
Beaumont, Mr. Rd. Hull	0	10	6
Bigger, Mr. Alderſgate-ſtreet	1	1	0
Bicknell, Mr. 31, Haymarket	1	1	0
Bilger, Mr. New-ſtreet	1	1	0
Biggerſtaff, Mr. Iſlington	1	1	0
Binns, Mr. Threadneedle-ſtreet	10	0	0
Birney, Mr. Mount-ſtreet	1	1	0
Biddulph, Mrs. by Dr. Haweis	1	1	0
Bickley, Mr. Berner-ſtreet	1	1	0
Binks, Mr. C. 26, King-ſtreet, Covent Garden	5	5	0
Binks, Mr. C. Durham	0	10	6
Binks, Mr. S. Durham	1	1	0
Biſhop, Mr. Greenwich Tabernacle	1	1	0
Biſhop, Mr. E. Sheerneſs	1	1	0
Biſhop, Mrs. A. ditto	0	10	6
Birch, Mr. 199, Holborn	1	1	0
Bitterman, Mr. Greenwich Taber.	1	1	0
Bletchley, Mr. 19, Penton-ſtreet, Pentonville	1	1	0
Bliſs, Mr. 88, Weſt-Smithfield	1	1	0
Blackmore, Mrs. Tabernacle Row	1	1	0
Blades, Mr. Piccadilly	2	2	0
Blades, Mrs. ditto	2	2	0
Blomfield, Mr. Henry, Ardleigh	0	10	6
Blomfield, Mr. H. jun. Dedham	0	10	6
Blackhall, Rev. J. Berwick on Tweed	1	1	0
Blades, Mr. J. by Mr. Towers	1	0	0
	197	9	0

	£.	s.	d.
Brought forward	197	9	0
Bowden, Mr. W. Hull	1	1	0
Boyde, Mr J. ditto	0	10	6
Bowley, Mr. 180, Biſhopſgate-ſtr.	1	1	0
Boaſe, Mr. Pall Mall	1	1	0
Bowſer, Mr. Earl-ſt. Blackfriars	1	1	0
Bogue, Rev. David, Goſport	2	2	0
Bolton, Mrs. Carliſle-ſt. Soho-ſqu.	1	1	0
Boggis. Mr. 4, Preſcott-ſtreet	5	5	0
Boyden, Mr. Joſh. Chatham	1	1	0
Bottomley, Rev. S. Scarborough	1	1	0
Bramah, Mr. J. Piccadilly	5	5	0
Brent, Miſs, St. John's Court, Bermondſey	1	1	0
Browning, Mr. Willow Walk	1	1	0
Broyden, Mr. 10, Wittam's Buildings, Old-ſtreet	2	2	0
Brillatt, Mr. G. Aldermanbury	1	1	0
Broxup, Mr. Fenchurch-ſtreet	1	1	0
Briggs, Mr. J. Hull	1	1	0
Bracey, Mr. Biſhopſgate-ſtreet	1	1	0
Bradley, Mr. Whitehorſe-Yard, Drury-lane	1	1	0
Breymer, Mrs. Dacres-ſt. Weſtm.	1	1	0
Brown, Mr. T. Chick-lane	1	1	0
Brown, Mr. 21, Pudding-lane	1	1	0
Bramwell, Mrs. Hackney	1	0	0
Brockleſby, Mr. 4, Frith-ſt. Soho	2	2	0
Bramwell, Mr. Greek-ſt. Soho	1	1	0
Brown, Mr. W. H. 8, Proſpect-place, St. George's Fields	1	1	0
Braidwood, Mr. Hackney	1	1	0
Bradbury, Rev. Mr. at Surrey Chap.	1	1	0
Brownſon, Mr. R. Kingſton	1	1	0
Brice, Mrs. Southampton	5	5	0
Brice, Miſs, ditto	1	1	0
Brock, Mr. W. Chatham	1	1	0
Brooks, Mr. B. at Adelphi Chapel	1	1	0
Brooks, Mr. J. Charlotte-ſtreet, Bedford-ſquare	1	1	0
Brookſbank, Rev. Mr. Hoxton-fields	1	1	0
Brown, Mr. Greenwich Tabernacle	0	10	6
Buſby, Mr. J. Bouthel, Cumberld.	1	1	0
Bungay, Collection at, for 1797, Rev. S. Prentice	7	18	4
For 1798, ditto	7	14	8
Burkitt, Mr. M. Coleman-ſtreet	1	1	0
Burchett, Mrs. by Mr. Reyner	1	1	0
Buck, Mr. W. Bury St. Edmunds	1	1	0
Buxton, Mr. C. Colcheſter	2	2	0
Burn, Mrs. B. Hull	1	1	0
Buttery, Mr. P. ditto	1	1	0
Burnett, Mr. I. ditto	1	1	0
Burkett, Mr. Poultry	1	1	0
Butcher, Mr. ſen. 18, Spa Fields	1	1	0
Butcher, Mr. jun. ditto	1	1	0
Bunnell, Mr. Z. Henrietta-ſtreet	2	2	0
Burnett, Mr. Henry, Goſport	2	2	0
Bull, Rev. S. and congregation, Baſſingborne	5	0	0
Burges, Mr. J. Mill-ſtreet, Hanover-ſquare	1	1	0
Burton, Mr. Rd. 11, Moore Place, Lambeth	1	1	0
	239	9	0

	£.	s.	d.
Brought forward	289	9	0
Burbank, Mr. Frances-ſtreet, Tottenham-court-road	1	1	0
Buck, Rev. Mr. Hackney	1	1	0
Burridge, Mr. G. Hoxton-fields	1	1	0
Bull, Rev. W. Newport Pagnel	1	1	0
Bull, Rev. T. ditto	1	1	0
Bunn, Mr. Joſ. R. Poole, Dorſet	3	0	0
Bunnell, Mr. J. Bedford-ſtreet	2	2	0
Byfield, Mr. Charing-croſs	1	1	0
C.			
Carter, Mr. Blackman-ſtreet 2 years	4	4	0
Campbell, Rev. Mr. Stirling	1	1	0
Carter, Mr. Royal Exchange	1	1	0
Carey, Mr. Woburn	5	5	0
Carſon, Mr. S. Armagh	1	1	0
Carſon, Mr. Neh. ditto	1	1	0
Carter, Mr. Honey-lane Market	2	2	0
Cardale, Mr. W. Bedford Row	1	1	0
Carruthers, Mr. Cheapſide	5	5	0
Capel, Mr. Royal Exchange	1	1	0
Caw, Mr. W. Sheerneſs, by Mr. Fowler	2	2	0
Campigne, Mrs. Pentonville	10	0	0
Carrington, Mr. Mile End	2	2	0
Campbell, Mr. Marybone-ſtreet, Golden-ſquare	2	2	0
Charrier, Rev. P. S. Lancaſter 2 years	2	2	0
Chatteris, Mr. Lombard-ſtreet	1	1	0
Chadwick, Mr. J. Gun Dock, Wapping, 2 years	2	2	0
Chapman, Mr. 151, Fleet-ſtreet	2	2	0
Chambers, Mr. 67, Bunhill-row	0	10	6
Chriſtie, Mrs. by Mr. Wilks	1	1	0
Chambers, Dr. J. Sheerneſs	1	1	0
Champion, Mr. J. Graveſend	1	1	0
Chiſman, Miſs, Wareham	1	1	0
Chiſman, Mr. ditto	0	10	6
Chaters, Mrs. Charles-ſtreet, Long Acre	1	1	0
Churchyard, Mr. H. Pentonville	1	1	0
Clapham, Mr. Leeds	2	2	0
Claridge, Mr. Towceſter, 2 years	2	2	0
Clark, Mrs. Clapton, 2 years	1	1	0
Clarke, Mr. by Rev. Mr. Bickerdike	1	1	0
Clout, Mr. Joſ. and Mrs. Mar. Marden, Kent	2	2	0
Clark, Mr. High-ſtreet, Borough	2	2	0
Cleaver, Mr. B. Newport, Eſſex	1	1	0
Cleaver, Mrs. F. ditto	1	1	0
Clark, Mrs. Surrey Chapel	0	10	6
Clapham, Mr. J. Leeds	2	2	0
Clement, Mr. J. Wareham	1	1	0
Clark, Mr. 15, Brick-lane	0	10	6
Clements, Mr. Chatham	1	1	0
Clarke, Mr. J. Olney	0	10	6
Clark, Mr. by Mr. Wincheſter	0	10	6
Clark, Mr. T. Woolwich	1	1	0
Coade, Miſs, Clapham	2	2	0
Cook, Mr. Bermondſey-ſtr. 2 yrs.	2	2	0
	379	2	0

	£.	s.	d.
Brought forward	379	2	0
Cook, Mrs. Warren-ſtreet	1	1	0
Cook, Mr. I. Berkley-ſqu. Briſtol	2	2	0
Cook, Mr. H. Lovell's-court, Paternoſter Row	1	1	0
Cock, Mrs. M. Lower Shadwell	1	1	0
Cochran, Mr. W. late of Broad-ſtreet, St. James, a legacy 10l. deduct ſtamp 5s. 3d.	9	14	9
Covell, Mr. Gracechurch-ſtreet, 2 years	2	2	0
Cole, Mr. Homerton-row, 2 yrs.	10	10	0
Collier, Mr. Long-lane, Southwk.	1	1	0
Colcheſter, collected at the Independent meeting there	4	8	6
Cole, Mr. Princes-ſtr. Drury-la.	1	1	0
Colebrook, Mr. J. Iſlington	1	1	0
Copeland, Mr. Devonſhire-ſtreet	1	1	0
Cope, Mr. Upper Thames-ſtreet	1	1	0
Cole, Mr. T. Ipſwich	2	2	0
Cole, Mr. R. ditto	1	1	0
Conder, Mr. J. ditto	1	1	0
Corney, Mr. Broad-ſtreet, Carnaby Market	1	1	0
Cooper, Mr. Great Queen-ſtreet	1	1	0
Corbett, Mrs. by Mr. Neale	2	2	0
Connell, Mr. J. Goſport	1	1	0
Compton, Mr. J. Wareham	1	1	0
Conqueſt, Mr. G. Rocheſter	1	1	0
Cook, Mr. Randle, Oſweſtry	0	10	6
Courtier, Mr. Newport-ſtreet	2	2	0
Covell, Mrs. Walworth	1	1	0
Cope, Mr. Hoxton Academy	0	10	6
Cordell, Mr. Hare-ſtreet, Bethnal Green	1	1	0
Compton, Mr. J. Newbury	1	1	0
Compton, Miſs, ditto	0	10	6
Cowie, Mr. J. Falcon-ſquare	1	1	0
Cornwall, Mr. F. Scarborough	0	10	6
Crellin, Mr. Sheerneſs, 2 years	2	2	0
Cream, Mrs. Hackney	0	10	6
Crawford, Mr. T. by the Rev. Mr. Davidſon	1	1	0
Cracknell, Rev. B. Wareham	1	1	0
Croft, Mr. Hermitage rope-walk	1	1	0
Crole, Rev. Mr. Iſlington	1	1	0
Crathern, Mr. W. Dedham	1	1	0
Crook, Mrs. Fleet-market	0	10	6
Curling, Mr. R. Torrington-ſtreet, Ratcliffe, 2 years	2	2	0
Curme, Mr. Goſport	1	1	0
D.			
Darker, Mr. by Mr. Reyner	1	1	0
Davidſon, Mr. by Rev. Mr. Bickerdike	1	1	0
Davies, Mr. Shoreditch	1	1	0
Davies, Mrs. Cheſham	1	1	0
Day, Mr. 27, Holywell-row	0	10	6
Davenport, Mr. Surrey Chapel	1	1	0
Darval, Mr. J. Southampton	5	0	0
Davies, Mrs. Kentiſh Town	1	1	0
Davies, Mr. S. Drayton	1	1	0
Davidſon, Mr. Henry, Woolwich	1	1	0
	461	15	9

	£.	s.	d.
Brought forward	461	15	9
Daintry, Mr. I. S. Macclesfield, 3 years	3	3	0
Darley, Mrs. Scarborough	1	1	0
Davis, Rev. E. Briſtol	2	2	0
Denyer, Mr. Little Britain	1	1	0
Devizes, Collection at, Rev. Mr. Sloper	23	2	0
Dent, Mrs. Bethnal Green Road	0	10	6
Dickſon, Mr. 6, Church-ſtreet, Spital Fields	1	1	0
Dickſon, Mrs. ditto	1	1	0
Dicker, Mrs. W. Newbury	1	1	0
Dicker, Mrs. J. ditto	1	1	0
Dicker, Meſſ. W. and T. ditto	1	1	0
Dixon, Mr. 103, Alderſgate-ſtreet	1	1	0
Downer, Miſs, Biſhopſgate-ſtreet	1	1	0
Dornford, Mr. Philpot-lane	2	2	0
Donation, A, by Mr. Storry	1	1	0
Ditto, by Mr. Patrick	1	1	0
Downes, Mr. Roſemary-lane	1	1	0
Donaldſon, Mr. R. Hull	1	1	0
Douglas, Miſs, Clerkenwell-green	0	10	6
Douglas, Miſs Jane, ditto	0	10	6
Dobie, Mr. Crane-co. Fleet-ſtr.	1	1	0
Dods, Mr. Charles, Goſport	1	1	0
Douglas, Rev. Mr. Reading	1	1	0
Douglas, Rev. Mr. S. Chelmsford	1	1	0
Dolben, Mr. Adelphi Chapel	1	1	0
Dodds, Mr. War Office	1	1	0
Downe, Miſs Sarah, by Mr. Love	5	0	0
Drury, Mr. Piazza, Covent Garden, 2 years	2	2	0
Draper, Mr. Moorfields	1	1	0
Dupont, Mr. Alderſgate-ſtreet	1	1	0
Durant, Mr. 4, Spital-ſquare	5	5	0
Dunkin, Mr. J. Charlotte-row, Bermondſey	2	2	0
Duthie & Browne, Meſſ. Drury-la.	1	1	0
Dunn, Rev. J. Maryport	1	1	0
Durie Mr. Gravel-lane, Borough	1	1	0
Dunn, Mr. W. of the Bank, by Mr. Towers	1	1	0
Dundee Miſſionary Society, by Rev. Mr. Colquhoun	100	0	0
Dyer, Mr. Greenwich Taberna.	2	2	0
E.			
Eaſton, Rev. Mr. Red Lion-ſtr. Red Lion-ſquare	1	1	0
Eaſton, Rev. Mr. of Miles-lane, Cannon-ſtreet, 2 years	2	2	0
Earle, Mr. Cheſham	1	1	0
East, Mr. W. Woburn	1	1	0
Edmondſon, Mr. Rd. Lancaſter, 2 years	2	2	0
Elland, Mr. Gwynn's Buildings	1	1	0
Elliott, Mr. 24, Spa Fields	1	1	0
Ellerton, Mr. G. jun. Guildford-ſtreet, Borough	1	1	0
Ellis, Mr. John, Adelphi Chapel	1	1	0
Ely, Mr. Dedham	1	1	0
Emerſon, Mr. 33, Whitechapel-road	1	1	0
Emans, Mr. W. Newbury	1	1	0
	651	6	3

	£.	s.	d.
Brought forward	651	6	3
Eſkridge, Mr. T. Lancaſter, 2 yrs.	2	2	0
Eſtridge, Mr. William-ſtreet	1	1	0
Etheridge, Mr. Hoxton-ſquare	2	2	0
Evered, Mr. Church-lane, Spital Fields	1	1	0
Eviſon, Mr. H. Hull	1	1	0
Evans, Mr. J. Goſport	5	5	0
Eveleigh, Mr. Hackney	1	1	0
Evans, Rev. W. Glandwr	1	1	0
Ewing, Rev. Greville, a fifth ſhare of the firſt year's profits on the Miſſionary Magazine	43	6	4
Eyre, Rev. Mr. 3, Homerton-row	2	2	0
F.			
Farmer, Mr. J. Leather-lane, Holborn, 2 years	2	2	0
Faber, Mr. White Lion-ſtreet, Goodman's Fields	1	1	0
Faden, Mr. corner of St. Martin's Lane	1	1	0
Farquharſon, Mr. Plumtree-ſtr.	1	1	0
Fallowfield, Mr. Scotland-yard	1	1	0
Farley, Mr. Goſport	1	1	0
Fergusſon, Mr. Chamber-ſtreet, Goodmans fields	1	1	0
Fearn, Mr. John, Hull	1	1	0
Ferris, Meſſ. and Co. 42, Petticoat-lane	4	4	0
Ferris, Mr. C. 4, Aldgate	1	1	0
Field, Mr. John, Hackney	1	1	0
Filling, Mr. Shadwell	1	1	0
Figures, Mr. B. Worceſter	1	1	0
Flindell, Mr. W. Ipſwich	1	1	0
Foſter, Rev. Mr. Wilderneſs-row	1	1	0
Ford, Mrs. Charles-ſtreet	2	2	0
Fordham, Mr. E. K. Royſton	1	1	0
Fox, Mr. Greenwich Tabernacle	2	2	0
Forreſter, Mr. 9, Gould-ſquare, Minories	1	1	0
Foyſter, Mr. S. Tottenham-ſtreet	10	10	0
Friend, by Meſſ. Steyens	1	1	0
Ditto, by ditto	1	1	0
Friends, by ditto	1	3	6
Friend, by Mr. Lee	0	10	6
Ditto, by the Rev. Mr. Buck	1	1	0
Ditto, by Mr. Johnſon	5	0	0
Ditto, by Rev. Mr. Nicol	1	0	0
Ditto, by Mr. Lee	1	1	0
Ditto, by Mr. Towle	1	1	0
Friends, by ditto	2	2	0
Friend of the Miſſionary work, at Glaſgow	50	0	0
Ditto, ditto, Edinburgh	1	1	0
Ditto, ditto, by Mr. Campbell	1	1	0
Friend to the cauſe, at Newbury	1	1	0
Ditto, in Newfoundland, by Mr. Pearce	2	2	0
Ditto, by Mr. Eyre	0	10	6
Ditto, by Mr. Grant	0	10	6
Ditto, by Mr. Wilks	1	1	0
Ditto, by I. M.	3	3	0
Ditto, by Rev. Mr. Taylor	1	1	0
	824	15	7

	£.	d.	s.
Brought forward	824	15	7
Friend to the Cauſe, by Rev. Mr. Taylor	1	1	0
Ditto, by Mr. J. Townſend	0	10	6
Ditto, by ditto	2	2	0
Ditto, by Mary Kemp	1	1	0
Ditto, by Mr. Neale	1	1	0
Ditto, by ditto	1	1	0
Ditto, by Mr. Bogue	0	10	6
Friend unknown	0	10	6
Friend, by Mr. Minchin	5	5	0
Ditto, at Surrey Chapel	1	1	0
Ditto, ditto	0	10	6
Ditto, by Rev. J. Knight	0	10	6
Ditto, by Mr. Johnſon	10	0	0
Ditto, by Rev. Mr. Fowler	1	1	0
Friends, at Grimſby	1	1	0
Friend to the cauſe of Chriſt, at Trowbridge	3	0	0
Ditto, in Kent	5	0	0
Ditto to the Miſſionary Society, by Mr. Burder	50	0	0
Friend, by Mr. Hooper	0	10	6
Ditto, at Southampton	1	0	0
French, Mr. New Bond-ſtreet	1	1	0
Froſt, Mr. Great Portland-ſtr. 2 yrs.	2	2	0
Francis, Mr. 161, Shoreditch	1	1	0
Fullinge, Mr. Tottenham-ſtreet	0	10	6
Fuller, Mr. ſen. Sheerneſs	0	10	6
Fuller, Mr. Wormwood-ſtreet	1	1	0
Fuller, Mr. B. Newbury	1	1	0
G.			
Gardner & Bagnall, Meſſ. Great Tower-ſtreet	2	2	0
Gabriel, Mr. ſen. 32, Banner's-ſt.	1	1	0
Garwood, Mr. 50, Manſell-ſtreet, Goodman's Fields	2	2	0
Geale, Mr. Henry-ſt. Pentonville	1	1	0
George, Mr. Tyler-ſtreet	1	1	0
A Gentleman, by Mr. Pinder	0	10	6
Gill, Mrs. Hackney	0	10	6
Gibbs, Mr. North-ſtr. Moorfields	1	1	0
Gibſon, Mrs. Great Preſcott-ſtreet	0	10	6
Gibſon, Mr. J. Sligo	1	1	0
Gilder, Mr. J. Hull	2	2	0
Gimber, Mr. of the Admiralty	1	1	0
Gibſon, Mr. I. Hatfield-ſtreet	0	10	6
Gibſon, Mr. W. ſen. Goſport	1	1	0
Gill, Rev. Mr. Market Harbro'	1	1	0
Gilbert, Rev. Mr. and congregation at Heathfield	5	1	6
Gilleſpy, Mrs. Wellcloſe-ſquare	1	1	0
Gilleſpy, Mr. ditto	1	1	0
Gittins, Mr. J. Salop	1	1	0
Giles, Mr. Water-la. Tower-ſtr.	2	2	0
Gladwin, Mr. by Mr. Shrubſole	1	1	0
Glandwr, Pembrokeſh. collection at	5	16	0
Glaſgow branch of the London Miſſionary Society, by Mr. J. M'Kenzie	109	10	6
Gordon, Mr. Peter, Iſlington	5	5	0
Goode, Rev. Mr. Blackfriars	1	1	0
Gouger, Mr. Newgate-ſtreet	2	2	0
	1070	17	7

	£.	s.	d.
Brought forward	1070	17	7
Gordon, Mr. J. Armagh	1	1	0
Gold, Mr. Fuller-ſt. Bethnal Green	2	2	0
Goode, Rev. Mr. Iſlington	1	1	0
Golding, Mr. J. Bankſide	2	2	0
Golding, Mr. T. ditto	2	2	0
Goſling, Mr. Shacklewell	5	5	0
Goſnell, Mr. 8, Little Queen-ſtr.	1	1	0
Goodeve, Mr. J. Goſport	2	2	0
Goodeve, Mr. J. ditto	1	1	0
Gordon, Mr. ditto	0	10	6
Goſport, collection there, Rev. Mr. Bogue	24	3	6
Godfrey, Mr. H. Iſlington	1	1	0
Gough, Mrs. Camberwell-green	1	1	0
Golding, Rev. T. Croydon	1	1	0
Gribble, Mr. Walworth Common	2	2	0
Griffiths, Mrs. Bedhampton	2	2	0
Grange, North Britain, Society in the Antiburgher congregation there, and other friends	12	3	6
Graham, Mr. R. Oxford	1	1	0
Griffin, Mr. Thrapſton	1	1	0
Graves, Mr. J. by Mr. Reyner	1	1	0
Griffith, Mr. Houndſditch	1	1	0
Groome, Mr. 38, Bread-ſtreet, Bloomſbury	1	1	0
Greaves, Mr. 129, Martin's-lane	1	1	0
Greenock branch of the London Miſſionary Society, inveſted in the Greenock Bank, payable on demand, and bearing intr. 4 per ct. £. 288 0 0			
Gregory, Mr. Hoxton-fields	1	1	0
Griffin, Mrs. Hackney	1	1	0
Griffin, Rev. Mr. and friends, Portſea	5	0	0
Greatheed, Mrs. Newport Pagnel	5	5	0
Grocock, Mr. 1, Earl's-court, Newport-ſtreet	1	1	0
Green, Mr. W. Southampton	0	10	6
Grey, Mr. A, by the Rev. Mr. Wilks	1	1	0
Griffiths, Rev. J. Glandwr	1	1	0
Griffiths, Mr. Roger, ditto	1	1	0
Graham, Mr. W. Newbury	1	1	0
Greaves, Mr. Greenwich Tabern.	10	10	0
H.			
H. Mrs. E. Hull	1	1	0
H. C. B.	2	2	0
Hawkes, Mr. T. Piccadilly	10	10	0
Hallier, Mr. Long Lane, Southwk.	1	1	0
Hadwen, Mr. W. Lancaſter, 2 yrs.	2	2	0
Harris, Miſs M. Deptford	1	1	0
Harris, Miſs L. ditto	1	1	0
Hawick, N. Britain, collection there, Rev. J. Henderſon	40	0	0
Harvey, Mr. M. B. Witham	1	1	0
Havant, collection at, Rev. P. Good	5	5	0
Hamilton, Rev. G. Armagh	1	1	0
Hauxwell, Mr. W. Hull	1	1	0
Hall, Mr. T. ditto	1	1	0
Hall, Mrs. Milcah, ditto	1	1	0
Hall, Mr. 7, Fenchurch-ſtreet	5	5	0
Hall, Mrs. ditto	3	3	0
	1245	13	7

	£.	s.	d.
Brought forward	1245	13	7
Harper, Mr. Jeruſalem Coffee-Houſe	1	1	0
Harper, Mrs. ditto	1	1	0
Hall, Mr. H. Manor-pl. Walworth	1	1	0
Hadden, Mr. 15, Garden-row, Old-ſtreet	1	1	0
Hall, Mr. 30, Noble-ſtreet	1	1	0
Haweis, Mrs.	5	0	0
Hayter, Mr. T. Goſport	1	1	0
Hayter, Mrs. ditto	1	1	0
Harris, Rev. Mr. and friends, Fordham	6	5	2
Hadwen, Mr. J. Tower-ſtreet	1	1	0
Hammond, Mr. Whitechapel	1	1	0
Hale, Mr. Wood-ſtr. Spital-fields	1	1	0
Hanſon, Mr. Clapton	4	0	0
Hadwin, Mr. Pitfield-ſtr. Hoxton	0	10	6
Hallet, Mr. 92, Whitechapel Road	1	1	0
Hardcaſtle, Mr. Joſeph	21	0	0
Handſcomb, Mr. Newport Pagnel	1	1	0
Harris, Mr. Moreton Corbet	1	1	0
Hargreave, Mr. Mansfield-place, Kentiſh-town	1	1	0
Hall, Mr. Temple Mills, Hackney	1	1	0
Haſtie, Mr. Great Portland-ſtreet	1	1	0
Hair, Mr. Long Acre	0	16	0
Harriſon, Mr. J. Malton	0	10	6
Hardwell, Mr. Greenwich Taberna.	1	1	0
Hearne, Mr. Hoxton-ſquare	1	1	0
Heath, Mr. Briſtol	1	1	0
Hepburn, M. Long-la. Southwark	2	2	0
Henry, Mr. M. by Rev. Mr. Brookſbank	2	2	0
Heaven, Miſs, by Dr. Haweis,	1	1	0
Heard, Mr. J. Woodbridge	1	1	0
Heath, Rev. Mr. R. Rodborough	5	5	0
Hebden, Mrs. E. by Mr. Burton	1	1	0
Heaton, Mr. C. Millman-ſtreet	1	1	0
Hervey, Mr. A. Berner-ſtreet	2	2	0
Hill, Mr. Dean-ſtreet	1	1	0
Hitch, Mrs. Prince's-ſqu. Ratcliffe	1	1	0
Hill, Rev. Mr. Rowland	2	2	0
By him—names unknown	2	2	0
Hill, Miſs, 32, Fore-ſtreet	2	2	0
Hinman, Mr. Leadenhall-market	1	1	0
Houſton and Killellan pariſh, near Paiſley, by Mr. T. Carliſle	47	8	7
Houſton, Mr. Great St. Helens	1	1	0
Holmes, Mr. J. Newgate-ſtreet	10	0	0
Howard, Mr. T. Shoe-lane	0	10	6
Holt, Mr. J. Whitby	2	2	0
Hough, Mr. S. 7, Taviſtock-ſtreet, Bedford-ſquare	1	1	0
Holland, Mr. 46, Little Eaſt Cheap	1	1	0
Hobhouſe, Mr. 96, New Bond-ſtr.	1	1	0
Hoſkins, Mr. T. Goſport	1	1	0
Hobbs, Rev. Mr. and congregation, Colcheſter	47	2	2
Holbert, Miſs, Denmark-hill, Camberwell	2	2	0
Hore, Mr. J. Shorter's-court, Throgmorton-ſtreet	1	1	0
Hobkirk, Mr. Hackney	1	1	0
Hornby, Mr. Homerton	2	2	0
	1447	13	0

	£.	s.	d.
Brought forward	1447	13	0
Hogg, Rev. Mr. Thrapſton, Northamptonſhire	1	1	0
Howell, Mr. J. Lambeth	1	1	0
Holley, Mr. Wellcloſe-ſquare	2	2	0
Hobley, Mr. Adelphi Chapel	1	1	0
Holland, Mr. T. ditto	1	1	0
Hogg, Mrs. by Mr. Pinder	1	0	0
Hodgkinſon, E. 23, Stamford-ſtreet, Surrey-Road	2	2	0
Hodſon, Miſs, Homerton	3	3	0
Hodſon, Mr. G. Pentonville	0	10	6
Hornſey, Mr. J. Red Lion-ſtreet, Wapping	0	10	6
Hopper, Mary, Scarborough	1	1	0
Hooper, Mr. Greenwich Tabern.	5	0	0
Holehouſe, Mr. C. Union-ſtreet, Borough	2	2	0
Huntly, Aberdeenſhire, aſſociated congregation there	17	8	9
Ditto, from a ſociety there, and friends in the town and neighbourhood	56	5	9
Humphreys, Mr. W. Hammerſmith	1	1	0
Hubert, Mr. St. Ann's-ſtr. Weſtm.	1	1	0
Hughes, Mr. T. Uſk, Monmouthſh.	5	5	0
Humphries, Mr. near the chapel, Tottenham-court-road	0	10	6
Hundlebee, Mr. Crown-ſt. Moorfs.	1	1	0
Hutcham, Mr. Adelphi Chapel	0	10	6
Hudſon, Mr. R. Broad-ſtreet, Carnaby-market	1	1	0
Hubbuck, Mr. W. Red Lion-ſtreet, Wapping	1	1	0
Hyſlop, Mr. Caſtle-ſtreet, Borough	1	1	0
I and J.			
I. I. a friend, by Rev. Mr. Cockin	10	0	0
I. C.	2	0	0
Jarvis, Mr. J. Newman's Buildings, Old-ſtreet-road	1	1	0
Jago, Mrs. Launceſton	1	1	0
Jancey, Mr. Northampton-ſtreet, Clerkenwell	1	1	0
Jack, Mr. Martin's-lane	1	1	0
Jacques, Mr. Leather-lane	1	1	0
Jarrold, Mr. Woodbridge	5	5	0
Jacob, Mr. A. Southampton	0	10	6
Jackſon, Mr. Reading	1	1	0
James, Mrs. Hackney	1	1	0
James, Mr. Wem	1	1	0
James, Mr. Pontygavel	0	10	6
Jarrold, Mr. Maningtree	1	1	0
Jacobs, Miſs, by Mr. Allday	1	1	0
Jack, Mr. Swallow-ſtr. Meeting	1	1	0
Jenkins, Miſs, by Rev. Mr. Knight	1	1	0
Jedburgh Aſſociation, by Rev. Mr. Waugh	43	5	0
Jerment, Rev. Mr. and Praying Society, in Bow-lane Meeting	10	1	0
Jenkins, Mr. City Road	1	1	0
Illingworth, Mr. Frith-ſtr. Soho	2	2	0
Iles, Mr. St. Martin's-court	1	1	0
Imery, Mr. Kent-ſtreet	1	1	0
	1645	3	6

	£.	s.	d.
Brought forward	1645	3	6
Lautilis	1	0	0
Ind, Mr. E. Cambridge	2	2	0
Inman, Mr. Vauxhall, 2 years	1	1	0
Johnſon, Mr. 3, Millman-ſtreet	1	1	0
Jones, Mr. J. Wilderneſs-row	1	1	0
Johnſon, Mrs. Reading	1	1	0
Jones, Mr. B. Haverford-weſt	1	1	0
Jones, Mr. Staines, Middleſex	1	1	0
Jones, Mr. J. Hull	0	10	6
Jones, Mr. Charlotte-ſtreet	1	1	0
Jones, Mr. E. Red-Lion Square	1	1	0
Jones, Mr. Crown-ſtr. Moorfields	1	1	0
Jones, Mr. W. Carter-ſtreet, Brick-lane, 2 years	2	2	0
Johnſon, Mr. King-ſtr. Borough	1	1	0
Johnſtone, Mr. 1, Ball-alley, Lombard-ſtreet	1	1	0
Johnſon, Mr. J. Woodbridge	1	1	0
Johnſon, Mr. W. Lombard-ſtreet, Chelſea	0	10	6
Johnſon, Mr. Adelphi Chapel	1	1	0
Jordan, Mr. J. Goſport	2	2	0
Ipſwich, Collection at, Rev. C. Atkinſon	7	13	3
Iſaac, Mr. J. Witham	1	1	0
Ivory, Mr. Sheerneſs	0	10	6
K.			
K. T. by Rev. Mr. Hill	5	0	0
Kelſo Aſſociation, N. Britain, by Rev. Mr. Waugh	63	15	0
Keith, N. Britain—a Society there principally of the Antiburgher congregation, and other friends	23	2	0
Ker, Mrs. S. Hull	1	1	0
Keen, Mrs. Pavement, Moorfs.	1	1	0
Kemp, Mary, Kingſland-road	1	1	0
Kent, Mr. Southampton	1	1	0
Kemp, Mr. Wem	5	5	0
Kirkcaldie Aſſociated Congregation there, Rev. Mr. Shirra	42	12	0
Kingſton upon Hull—Collection at, by Rev. Mr. Wilks	12	1	0
Kingſwood, Collection at, by ditto	14	8	6
King, Mr. Little Preſcot-ſtreet	1	1	0
Kilmarnock Society, Rev. Mr. Mackinlay	40	0	0
King, Mrs. Colcheſter	2	2	0
King, Mr. Taylor's Buildings, Kingſland-road	1	1	0
Kincaid, Mr. Tyſon-place, ditto	1	1	0
Kincaid, Mrs. ditto	1	1	0
Kingſland Chapel, Collection there, by Mr. Reyner	17	14	3
King, Mr. I. Sheerneſs	1	1	0
Kingſbury, Mrs. Southampton	1	1	0
Kitchenor, Mr. T. Bury St. Edmunds	1	1	0
Knight, Rev. Mr. Walworth, 2 years	4	4	0
Knight, Miſs, ditto	1	1	0
Knight, Mr. Tooley-ſtreet	1	1	0
Knight, Rev. Mr. Campden Town	0	10	6
Knight, Mr. J. Henrietta ſtreet	0	10	6
Knowles, Mrs. Newbury	0	10	6
	1921	16	6

	£.	s.	d.
Brought forward	1921	16	6
L.			
Lanark, N. Britain, Collection at, Rev. A. Harper	18	12	0
Lambert, Rev. G. Hull	1	1	0
Lambert, Mr. S. A. ditto	1	1	0
Langſton, Mr. Gutter-la. Cheapſide	2	2	0
Landall, Mr. Little St. Martin's-la.	1	1	0
Lawſon, Mr. Sheerneſs	0	10	6
Lamb, Mr. S. Reading	1	1	0
Lake, Dr. & friends at Kenſington	8	8	0
Law, Mr. P. Chelſea	1	1	0
Lawrance, Mr. Minories	0	10	6
Lacy, Mr. W. Scarborough	1	1	0
Lady, A, by Mr. Reyner	0	10	6
Ditto, at Edinburgh	10	0	0
Ditto, ditto	2	2	0
Ditto, ditto	1	1	0
Ditto, ditto	1	1	0
Ditto, by Rev. Mr. Walker, Dublin	1	1	0
Ditto, by D. Haweis	20	0	0
Ditto, by Mr. Bogue	1	1	0
Ditto, by ditto	1	1	0
Ditto, by ditto	0	10	6
Ditto, by Mr. Wincheſter	1	1	0
Leader, Rev. Mr. Fording Bridge, by Mr. Haldane	2	2	0
Lewis, Mrs. Draper's-court	0	10	6
Lewis, Mr. by Mr. Bryden	1	11	6
Levett, Mr. W. Hull	1	1	0
Levett, Mr. Norriſon, ditto	1	1	0
Levett, Mr. R. ditto	1	1	0
Lee, Mrs. 30, Chiſwell-ſtreet	1	1	0
Lea, Mr. Old Jewry	3	3	0
Leggett, Mr. 19, Old Bethlem	1	1	0
Legg, Mr. Fleet-ſtreet	1	1	0
Leigh, Mr. Egerton, 1½ y's ſubſcript.	30	0	0
Lecourt, Mr. David, Piccadilly	1	1	0
Lee, Mr. T. Homerton	1	1	0
Lewis, Mr. J. Newbury	0	10	6
Lees, Mr. Savoy-ſquare	1	1	0
Little Rev. R. Hanley-green, Staffordſhire	5	0	0
Littler, Mr. 30, City-road	1	1	0
Liddiſdale, N. Britain, Aſſociate congregation in	6	10	0
Love, Mr. W. Paiſley	6	6	0
Long, Mrs. London Fields	1	1	0
Lowthorp, Mr. Welton	2	2	0
Lovell, Mr. 87, Shoreditch	1	1	0
Lonſdall, Mr. 3, Milk-ſtreet	1	1	0
Lomas, Mr. J. Iſlington	3	3	0
Lobb, Mr. Southampton	5	5	0
Love, Rev. Mr. Hoxton	1	1	0
Luckcraft, Mr. J. Goſport	1	1	0
Lucas, Mr. Lion-Inn, Drury-lane	0	10	6
M.			
M. M. by Mr. Whittridge	0	10	6
M. W. by Mr. Waugh	2	0	0
Maryport, Cumberland, by Rev. J. Dunn	3	3	0
Maitland, Mrs. Walworth	1	1	0
	2086	18	0

	£.	s.	d.
Brought forward	2086	18	0
Marnock, N. Britain, from a few friends there	7	0	0
M'Creery, Mr. A. Sligo	1	1	0
Matthews, Mr. 18, Strand	1	1	0
Maberly, Mr. J. Catharine-ſtreet, Long Acre	1	1	0
Maberley, Mr. 15, Greek-ſtr. Soho	1	1	0
Madgwick, Mr. Charles-ſtreet, Hoxton-ſquare	2	2	0
Mackell, Mr. J. Park-lane	1	1	0
M'Gaa, Mr. P. jun. Aldermanbury	1	1	0
May, Jane, by Mary Kemp	0	10	6
Mather, Mrs. Clapton	5	5	0
Matthews, Mr. J. Goodeaſter	2	2	0
M'Donald, Rev. Mr. Lincoln	1	1	0
Maclean, Mr. T. Chapel-ſtairs White Hall	5	0	0
May, Mr. D. Turk-ſtreet, Bethnal Green	1	1	0
Macklin, Mr. Southampton	1	1	0
Maitland, Mr. R. King's Arms ya.	2	2	0
Mancheſter, Contributions at Cannon-ſtreet Meetg. Rev. W. Roby	20	0	0
Mayow, Mr. T. Oxford	1	1	0
Magnolloy, Mrs. St. James's	1	1	0
Martin, Mr. John-ſt. Tottenham-court-road	1	1	0
M'All. Mr. R. Bath	1	1	0
Mackintoſh, Rev. Mr. A. Tain, N. Britain	50	0	0
Mayhard, Mr. Croydon	1	1	0
Meyer, Mr. J. Leadenhall-ſtreet	5	5	0
Merchant, Mr. Norton Falgate	1	1	0
Medley, Mr. R. Cannon-r. Weſtmr.	1	1	0
Medley, Mr. G. ditto	1	1	0
Meldrum, Mr. Princes-ſtreet	1	1	0
Mereton, Mr. G. W. Dockhead	1	1	0
Meech, Mr. J. Reading	2	2	0
Mends, Rev. H. and congregation, Plymouth	11	11	0
Medley, Mr. S. Threadneedle-ſtr.	0	10	6
Medley, Mr. Groſvenor-place	1	1	0
Meymott, Mr. W. Proſpect-place, St. George's Fields	2	2	0
Mitchell, Mrs. by Mr. Neale	1	1	0
Mitchell, Mrs. E. Prince's-ſqu. Ratcliffe	1	1	0
Miniſter, from one in Scotland, in hopes of a larger collection whenever peace returns	6	15	0
Middleton, Mr. St. Martin's-lane	1	1	0
Middlemas, Mr. 8, Britannia-Gardens	1	1	0
Mills, Mr. J. jun. Great Earl-ſtr.	0	10	6
Mitchell, Mr. Sheerneſs	1	1	0
Minchin, Mr. T. A. Goſport	5	5	0
Millar, Mrs. Lincoln	1	1	0
Miles lane, Eaſtcheap—a Society there, by the Rev. Mr. Eaſton	16	19	0
Mitchell, the late Mr. Salop, by his executor Mr. Wilſon	2	2	0
Moore, Mr. Nevin, Lancaſter, 2 y.	2	2	0
Morris, Mr. Camberwell	3	3	0
	2266	12	6

	£.	s.	d.
Brought forward	2266	12	6
Moggeridge, Mr. Cranbourn-ſtreet, 2 years	2	2	0
Morriſon, Mr. Tottenham-place	1	1	0
Moreland, Mrs. 18, Old-ſtreet	2	2	0
Moreland, Mr. ditto	2	2	0
Moreland, Mr. W. ditto	1	1	0
Moore, Mr. Percy-ſtr. Tottenham-court-road	1	1	0
Morſe, Mr. J. Sheerneſs	1	1	0
Morris, Mr. 198, Ratcliffe-highway	1	1	0
Morley, Mr. W. H. 91, Drury-la.	1	1	0
Morley, Mr. D. Cockſpur-ſtreet	1	1	0
Morland, Mr. Clapton	1	1	0
Morland, Mrs. ditto	1	1	0
Morland, Mr. S. Newbury	1	1	0
Morwick, Mr. Goſport	1	1	0
Murray, Mr. Princes-ſtr. St. Ann's	0	10	6
Munn, Mr. Great Ayliffe-ſtreet	2	2	0
Mullinger, Mr. G. Sheerneſs	1	1	0
Mullinger, Chatham	1	1	0
Muſcoll, Mr. Burr-ſtreet	1	1	0
Murray, Mr. Swallow-ſtreet	0	10	6
N.			
N. Mrs. per Mr. Wilks	1	1	0
Naylor, Mr. Sherrard-ſtreet, Soho	1	1	0
Naſh, Mr. 110, Biſhopſgate-ſtreet	1	1	0
Nairn, Mr. Homerton	1	1	0
Newton, Rev. Mr. John, Coleman-ſtreet Buildings	1	1	0
Newton, Mr. Tenter-ground, Moorfields	1	1	0
Nelmes, Mr. Tottenham-court-road	1	1	0
Newcomb, Mr. Jeruſalem Paſſage, Clerkenwell	1	1	0
Nelſon, Mr. James	10	10	0
Newcomb, Mr. 83, Alderſgate-ſtreet	1	1	0
Newcaſtle upon Tyne, Rev. W. Davidſon	23	19	0
Newport, Iſle of Wight, Collection at Rev. John Potticary	30	4	0
Nicholſon, Rev. Mr. Cheſhunt	1	1	0
Nicholſon, Mr. Old Barge-houſe	1	1	0
Ninians St. N. Britain, the Relief Congregation there, Rev. Mr. Croſs	36	0	0
Niven, Mr. David, ſen. per Mr. Nicoll	1	1	0
Niven, Mr. D. jun. per ditto	1	1	0
Norton, Mr. Hackney	1	1	0
Notcutts and Goddard, Meſſrs. Ipſwich	5	5	0
Norman, Mr. jun. 4, St. Mary's-hill	1	1	0
Nottingham, Collection at, Rev. Rd. Alliott	56	0	0
O.			
O.	2	0	0
Oats, Rev. Mr. Bethnal-green	1	1	0
An offering, per Mr. Parminſter	20	0	0
Ogdin, Mr. John, Upper Thames-ſt.	5	5	0
Olding, Mr. Freeman's-co. Cornhill	2	2	0
	2498	16	6

	£.	s.	d.
Brought forward	2498	16	6
Olney and Weſton, Bucks, Collections at, from Rev. Mr. Horne	11	0	0
Omer, Mr. 182, Shoreditch	0	10	6
Orchard, Mr. Joſ. Goſport	0	10	6
Over, Mr. Iſlington	1	1	0
Owen, Mr. 173, Shoreditch	1	1	0
P.			
Paul, Mr. J. D. Bungay	1	1	0
Paul, Mr. J. D. Mettingham	1	1	0
Paton, Mrs. Wood-ſtr. Cheapſide	1	1	0
Paton, Rev. Ja. D. D. Craig, North Britain	1	1	0
Parker, Mr. per Mr. Wilkes	1	1	0
Pantin, Mr. Weſt Smithfield	1	1	0
Parkinſon, Mr. Hoxton	1	1	0
Parnell, Mr. George-lane, Little Eaſtcheap, 2 years	2	2	0
Parker, Mr. William, King's Mews	1	1	0
Parker, Mr. William, Goſport	1	1	0
Parker, Mr. J. R. Princes-ſquare, Radcliffe	1	1	0
Parry, Mr. Thomas, Cheſter	2	2	0
Pawſey, Mr. Newport Pagnell	1	1	0
Parry, Mr. Joſeph, Salop	5	5	0
Pape, Mr. Grafton-ſtr. Fitzroy-ſq.	1	1	0
Paupt, Mr. Zeigle, 100, Petticoat-la.	1	1	0
Painter, Miſs, Goſwell-ſtreet	1	0	0
Perth, Aſſociate Congregation of Antiburghers there, Rev. Alex. Pringle	100	11	0
Perth, Miſſionary Society, as remitted to Mr. Love	200	0	0
Peyton, Mr. T. Blockley	1	1	0
Peyton, Miſs, Ditto	1	1	0
Peacock, Mr. Finſbury-ſquare	1	1	0
Peacock, Mrs. Ditto	1	1	0
Perry, Mr Calvert's Brewhouſe	0	10	6
Pearſon, Mr. 87, Upper Thames-ſt.	5	0	0
Pearſon, Mrs. Ditto	1	1	0
Perry, Mr. Wm. per Rev. Mr. Platt	1	1	0
Perry, Mr. John, Olney	0	10	6
Perkins, Mr. T. per Mr. Pinder	1	1	0
Peele, Rev. Mr. Workington	1	1	0
Percy, Rev. Mr. Smith-ſt. Weſtminſter	1	1	0
Petch, Mrs. 8, Curtain-road	1	1	0
Pennythorne, Mr. Peter, Scarbro'	1	1	0
Phillips, Mrs. Goodman's-yard	0	10	6
Phillips, Mr. Geo. City-road	1	1	0
Phillips, Mr. Charles, Ditto	1	1	0
Pix, Mr. Greenwich Tabernacle	0	10	6
Pierce, Mr. Ditto	1	1	0
Pickton, Mr. Cupper's Bridge, Lambeth	1	1	0
Ping, Mr. John, Romford, 2 years	2	2	0
Pickering, Yorkſhire, Collection at	9	16	6
Pinder, Mr. Samuel, 5, Falcon-ſtr.	1	1	0
Pidgeon, Mr. Wem	1	1	0
Pickſtay, Mr. Exeter	1	1	0
Plymouth Dock, Collection at the Tabernacle there, per the Rev. Mr. Towers	22	11	8
Plant, Mr. T. Finſbury-place	1	1	0
Platt, Mrs. Iſlington	1	1	0
	2900	4	8

	£.	s.	d.
Brought forward	2900	4	8
Platt, Rev. W. F. Holywell Mount	1	1	0
Platt, Mr. 24, Stamford-ſt. Surry-ro.	2	2	0
Ponder, Mr. Houndſditch	1	1	0
Pope, Rev. James, Great Stoughton	2	2	0
Poyner, Mrs. Colcheſter	2	2	0
Popplewell, Mrs. Sarah, Hull	1	1	0
Popplewell, Mr. Joſ. Ditto	1	1	0
Poole, Miſs H. Iſlington	1	1	0
Powell, Mr. City-road	1	1	0
Pontin, Mr. 26, Turnmill-ſtreet	1	1	0
Pooley, Mr. Tho. 237, Borough	1	1	0
Poole, Mr. 52, Cheapſide	1	1	0
Poole, Mrs. Ditto	1	1	0
Pomeroy, Mr. Theophilus, Lambeth	1	1	0
Prouting, Mr. Deptford	1	1	0
Procter and Brownlow, Meſſrs. Fleet-ſtreet	4	4	0
Preſton, Mr. 26, Miles'-lane	1	1	0
Pratt, Mr. Peter, Kingſton	1	1	0
Pritchett, Mr. Ed. 163, Ratcliffe-highway, 2 years	2	2	0
Price, Mr. 1, Lower-ſtr. Iſlington	2	2	0
Pulhely, Caernarvonſhire, Rev. B. Jones	1	14	6
Pyner, Mr. G. 15, North-ſtr. Tottenham-court-road	0	10	6
Q.			
Quinell, Mrs. Adelphi Chapel	1	1	0
R.			
Raybold, Mr. Rodney's Buildings, New Kent Road	1	1	0
Ramſey, Mr. Tyſon-place, Kingſland-road	2	2	0
Ramſgate, Congregation there, per Rev. Mr. Townſend	17	8	9
Ranyard, Mr. Wm. Kingſton	1	1	0
Rainier, Mr. Hackney	1	1	0
Randall, Mr. Southampton	5	5	0
Ramſden, Mr. Ditto	1	1	0
Rawlins, Mr. Globe-ſtairs, Rotherhithe	1	1	0
Ratcliffe, Mr. Knockin, near Oſweſtry	0	10	6
Reid, Mr. Wm. Compton-ſtr. Soho	1	1	0
Reed, Mrs. Homerton	1	1	0
Reynolds, Rev. Mr. Hoxton-ſquare	1	1	0
Reyner, Mrs. Horſe-ſhoe-lane, Moorfields	0	10	6
Reeve, Miſs Mary, per Mr. Neale	3	0	0
Renard, Mr. Hermes-ſt. Pentonville	1	1	0
Read, Mrs. Pavement, Moorfields	1	1	0
Redworth, Mr. Old Ford	0	10	6
Reader, Mr. at Surrey Chapel	1	1	0
Reyner, Mr. Joſeph, Shacklewell	10	10	0
Rees, Mr. Thomas, Caeriron	0	10	6
Reid, Mr. Adam, Woolwich	1	1	0
Rhodes, Mrs. Upper John-ſtr. Tottenham-court road	2	2	0
Richards, Mrs. Queen-ſtr. Bloomſbury	1	1	0
Rickwood, Mr. Red Lion-ſtr. Holborn, 2 years	1	1	0
	2990	2	5

	£.	s.	d.
Brought forward	2990	2	5
Riddell, Mr. Edward, Hull	1	1	0
Richards, Mr. James, Gosport	0	10	6
Richards, Mr. R. jun. Reading	1	1	0
Richards, Rev. Mr. per Dr. Haweis	2	2	0
Risdon, Mr. 11, Curtain-road	1	1	0
Rider, Mr. Jos. Malton	1	1	0
Richardson, Mr. Surrey Chapel	0	10	6
Robertson, Mr. Greenwich Tabernacle	1	1	0
Rogers, Mr. Clipstone-street	1	1	0
Roper, Mr. 9, High-st. St. Giles	1	1	0
Rose, Mr. 19, St. Mary's-hill	1	1	0
Rolls, Mr. W. Newbury	0	10	6
Rolfe, Miss, Ditto	0	10	6
Robinson, Mr. Ja. Newcastle-under-line	1	1	0
Russell, Mr. per Rev. Mr. Bickerdike	1	1	0
Rust, Mr. Wm. Hull	2	2	0
Rumsey, Mr. sen. Chesham	1	1	0
Rumsey, Mr. jun. Ditto	1	1	0
Rusby, Mr. 6, Temple-place, Surrey-road	4	4	0
Rutt, Mr. Dalston, Hackney	1	1	0
Russell, Mr. Thomas, Woolwich	1	1	0
Ryder, Mrs. Reading	10	0	0
S.			
S. A. per Mr. Reyner	1	1	0
S. P. F. a Donation	100	0	0
S. S. N. a Friend to the Cause	2	2	0
Salisbury, Collection at, Rev. Mr. Adams	22	3	0
Sauce, Mr. Winkworth's Buildings	1	1	0
Sargeant, Mr. Old Gravel-lane	1	1	0
Sanderson, Rev. John, Berwick on Tweed	2	2	0
Sawdon, Mr. John, Hull	1	1	0
Sacket, Mr. Rotherhithe	2	2	0
Savage, Mr. Isaac, 2, St. George's-place, St. George's-str. East	1	1	0
Sanders, Mr. John, Southampton	1	1	0
Sanders, Mr. Robert, Ditto	0	10	6
Sample, Mr. Wm. Olney	1	1	0
Sanderson, Mr. John, Berwick on Tweed	2	2	0
Scoffin, Mr. Fore-str. Limehouse	1	1	0
Scott, Mr. and Mrs. Cornhill	2	2	0
Scott, Mr. Wm. Warwick-lane	1	1	0
Scott, Rev. Mr. Matlock	2	2	0
Scott, Mrs. Ditto	2	2	0
Scott, Mr. 15, Tabernacle-row	0	10	6
Scott, Mr. Greenwich Tabernacle	0	10	6
Sedman, Mrs. Mary, Hull	1	1	0
Sergeant, Mr. F. Melton	2	2	0
Sellar, Mr. John, Malton	0	10	6
Shuttleworth, Mr. Great Bowden	5	0	0
Shackles, Mr. Wm. Hull	1	1	0
Sheriff, Mr. Tottenham-court-road	1	1	0
Sharland, Mr. Cockspur-str. 2 yrs.	2	2	0
Sherren, Mrs. Jane, Bridge-street, Covent-garden	1	1	0
Shotter, Mr. 2, Budge-row	1	1	0
	3188	2	5

	£.	s.	d.
Brought forward	3188	2	5
Shrubsole, Mr. E. Sheerness	1	1	0
Sherrington, Mr. Gosport	0	10	6
Shepherd, Miss, Ditto	0	10	6
Shrubsole, Mr. Wm. Old-street	20	0	0
Shaw, Mr. Thomas, Newington, Middlesex	1	1	0
Sheef, Mr. Greenwich Tabernacle	0	10	6
Simpson, Mr. Hoxton	1	1	0
Silk, Mrs 21, Bunhill-row	0	10	6
Simpson, Mr. Newgate-street	2	2	0
Singleton, Mrs. per Dr. Haweis	2	0	0
Sibree, Rev. Mr. and Rev. E. Denham's Congregations, Frome	70	0	0
Simpson, Rev. David, Macclesfield, 3 years	3	3	0
Slate, Mr. 36, Noble-street	1	1	0
Slatterie, Rev. Joseph, Chatham	1	1	0
Smith, Mr. Friday-street	1	1	0
Smith, Mr. Fore str. Limehouse	1	1	0
Smith, Mr. Dursley	3	3	0
Smith, Mr. Lovell-court, Paternoster-row	2	2	0
Smith, Mrs. Hackney Terrace	2	2	0
Smith, Mrs. Mary, Hull	1	1	0
Smelle, Rev. W. Grimsby	1	1	0
Smith, Mr. Grub-street	1	1	0
Smith, Mr. Blackfriars-road	1	1	0
Smith, Mr. Beech-street	1	1	0
Smith, Mr. 44, Gutter-lane	1	1	0
Smith, Mr. G. Paternoster-row	10	0	0
Smith Mr. 12, Houndsditch	1	1	0
Smith, Mrs. Southampton	1	1	0
Smith, Mr. 47, Houndsditch	1	1	0
Smith, Mr. Wm. Adelphi Chapel	1	1	0
Smith, Mr. Hoxton	2	2	0
Smith, Mrs. Eliz. Scarborough	1	1	0
Snelson, Mr. Samuel, Hans Place, Chelsea	1	1	0
Soutter, Mr. Walworth	0	10	6
Southgate, Mr. Hatton Garden	1	1	0
Soames, Mr. Henry, Cateaton-str.	1	1	0
Southampton, Collection at, Rev. Wm. Kingsbury	11	16	7
Somerville, Rev. John, Sunderland	1	1	0
Soul, Mr. John, Olney	1	1	0
Soar, Mr. Greenwich Tabernacle	1	1	0
Spragg, Mr. William, Kennington	1	1	0
Spencer, Mr. William, per Mr. Reyner	1	1	0
Spanton, Mr. residence unknown	2	2	0
Spyvee, Mrs. Mary, Hull	1	1	0
Spilsbury, Mr. 66, Lombard-str.	2	2	0
Starey, Mr. B. 34, Poultry, 2 yrs.	2	2	0
Storck, Mr. St. John-street	1	1	0
Steel, Mr. Wm. Bedfordbury	1	1	0
Stacie, Mr. Portland-street	1	1	0
Stafford, Mr. Borough Market	0	10	6
Stephenson, Mr. Ranelagh-street	1	1	0
Sturges, Mr. P. Sheerness	1	1	0
Styles, Lieut. Ditto	0	10	6
Stinson, Mrs. Prospect Place, St. George's-fields	1	1	0
	3361	5	6

	£.	s.	d.
Brought forward	3361	5	6
Stace, Mr. Geo. Romford, 2 years	2	2	0
Stirling, Associate Congregation there, per the Rev. Mr. Waugh	10	0	0
Strange, Mr. Bishopsgate-str.	5	0	0
Stubbington, Mr. Southampton	1	1	0
Stepney, Collections at the Rev. Mr. Ford's, on occasion of two Sermons preached by Rev. Dr. Haweis	61	3	11
Stevens, Mr. J. Chatham	0	10	6
Strutt, Mr. Adelphi Chapel	1	1	0
Stroud, Mr. Benj. Newbury	1	1	0
Steven, Rev. Mr. Great Thornhaugh-street	1	1	0
Story, Mr. Greenwich Tabernacle	0	10	6
Struth, Mr. Ditto	1	1	0
Sunderland—Joint Collection of the Friends to the Institution belonging to the Established Church there, and the Protestant Dissenting Congregations assembling in the Corn-market Meeting-house, Rev. Jn. Clegg—Spring Garden Lane ditto, Rev. Tho. Mason—Maling's Bridge ditto, Rev. N. Bligh—and in the New Meeting at Monkwearmouth Shore, Rev. Tho. Robinson	46	2	3½
Sundius, Mr. 7, Fen-court, Fenchurch-street	5	5	0
Summers, Mr. New Bond-str.	1	1	0
Sundries, from Rev. Mr. Surnam	2	2	0
Swayne, Mr. Robert, Wareham	1	1	0
Swaine, Miss, Greenwich Tabernacle	0	10	6
Sydling (Dorset), Collection at Rev. Mr. Gamble's	8	0	0
T.			
T. L. per Mr. Brookshank	0	10	6
T. U. per Mr. Townsend	1	0	0
T. Miss, per Mr. Wilks	1	1	0
Taylor, Mrs. Rachel, City-road	1	1	0
Taylor, Mr. Hoxton	1	1	0
Taylor, Mr. D Old-street-road	1	1	0
Tapin, Miss and Friend, Stamford-street	2	2	0
Taylor, Mrs. per Mr. Millar	1	1	0
Taylor, Mr. Corner of Barbican	1	1	0
Tate, Mr. Wm. Monmouth-str.	1	1	0
Tagg, Mrs. Shacklewell	0	10	6
Talfourd, Mr. Reading	1	1	0
Tailer, Mr. J. B. Woodbridge	1	1	0
Taylor, Mr. R. Southampton	1	1	0
Taylor, Mrs. W. Ditto	1	1	0
Taylor, Mr. James, Ditto	2	2	0
Taylor, Mr. S. Ditto	5	5	0
Taylor, Mr. John, Adelphi Chapel	1	1	0
Taylor, Mrs. of the Bank, Scarbro'	1	1	0
Terrington, Mr. Wm. Walworth, 2 years	2	2	0
Thomas, Mr. Surrey-road	1	1	0
Thorn, Mr. James, Colchester	2	2	0
	3540	7	2½

	£.	s.	d.
Brought forward	3540	7	2
Thompson, Mr. Thomas, Hull	1	1	0
Thompson, Mr. 25, Fenchurch-st.	1	1	0
Thornton, Henry, M. P.	10	10	0
Thornton, Robert, M.P.	10	10	0
Thornton, Samuel, M.P.	5	5	0
Thodey, Mr. Clapton, near Hackney	1	1	0
Thornton, Mr. 147, Borough	1	1	0
Thoroughgood, Mr. E. per Rev. Mr. Wilks	1	1	0
Thompson, Mr. Wm. Thames-str.	2	2	0
Thorpe, Mr. G. Sheerness	0	10	6
Thompson, Mr. Hamilton, Gosport	1	1	0
Titford, Mr. 2, Union-st. Bishopsgate street	1	1	0
Tinsley, Mr. Well-str. Hackney	0	10	6
Todd, Mr. William, Hull	1	1	0
Todd, Mr. John, ditto	1	1	0
Townsend, Rev. Jn. Bermondsey	1	1	0
Toomer, Mr. Edw. Southampton	5	5	0
Tozer, Rev. Mr. Isaac, and Congregation, Taunton	26	15	6
Town, Rev. T.'s Congregation at Royston	10	6	0
Town, Rev. T. Ditto	1	1	0
Toomer, Mr. Jos. Newbury	2	2	0
Tring, Mr. Charlotte-st. Portland-street	2	2	0
Trigg, Mr. & Mrs. per Dr. Haweis	2	2	0
Tricker, Mr. James, East-lane, Walworth	2	2	0
Tutt, Mr. Royal Exchange	1	1	0
Turnbull, Mr. 30, City-road	1	1	0
Tucker, Mr. Bloomsbury	0	10	6
Turner, Mr. J. S. London Wall	1	1	0
Tunbridge, Collection at the Church there, per Rev. Mr. G. Griffin	6	17	2
U and V.			
U. D. per Rev. Mr. Brookshank	5	0	0
Underwood, Rev. Mr. Dorchester	1	1	0
Underwood, Mr. Greenwich Tabernacle	1	1	0
Unwin, Mr. Hoxton-square	2	2	0
Unwin, Mr. Bromley, near Bow	2	2	0
Underhill, Mr. Hackney	1	1	0
Upton, Rev. Mr. Union-place	1	1	0
Venables, Mr. Geo. Mint, Tower	1	1	0
Ventom, Mr. George, Gosport	1	1	0
W.			
W. D. per Mr. Shrubsole	1	1	0
W. N. Tweed Mouth, near Berwick	1	1	0
W. S. Mrs. per Rev. W. F. Platt	1	1	0
Warner, Mr. Fore-street	1	1	0
Walston, North Britain, Collection in the Parish of, per Rev. Mr. Molleson	5	10	0
Warwickshire, Association of Independent Ministers	20	0	0
Wackerell, Mr. Wilderness-row	2	2	0
	3689	17	4½

	£.	s.	d.
Brought forward	3689	17	4½
Watkins, Mr. Lamb's Conduit-ſtr. 2 years	2	2	0
Wallis, Mr. Stoney-Stratford	1	1	0
Watſon, Mr. S. Swanland	1	1	0
Warren, Mr. Little Newport-ſtr.	1	1	0
Walmſley, the late Mrs. Sarah, of Bampton, Yorkſhire, a legacy, paid by Mr. John Bateman	21	0	0
Wallis, Cook, and Hammond, Trump-ſtreet	5	5	0
Wardall, Mr. Honey-lane Market	1	1	0
Ward, Mrs. Hitchin, Herts	2	2	0
Walker, Mr. Richmond-place, Walworth	1	1	0
Walter, Mr. Wm. Goſport	0	10	6
Warren, Miſs, per Mr. Townſend	1	1	0
Walton, Mr. Wm. Lime-ſtreet	1	1	0
Walker, Mr. 4, Tooley-ſtreet	1	1	0
Wakeman, Mr. Hackney	2	2	0
Waredraper, Mr. Ditto	1	1	0
Ward, Mr. New Road, St. George's in the Eaſt	1	1	0
Waugh, Rev. Alex. Saliſbury-place, Mary-le-bone	1	1	0
Wallcott, Mr. Greenwich Tabernacle	10	10	0
A Well-wiſher, per Rev. Mr. Hill	10	0	0
Webſter, Mr. Jn. per Mr. Prentice	0	16	6
Wells, Mr. Wm. Malton	1	1	0
Weſt, Mr. W. Iſlington	1	1	0
Weatherall, Mr. 6, Cold-bath-ſquare	1	1	0
Wells, Mr. 51, Rathbone-place	1	1	0
Weſtcomb, Mr Benj Goſport	1	1	0
Weybridge, Mr. 2, Millbank-ſt.	1	1	0
Weſley, Mrs. M. Mote's-row, Martin's-le grand	1	1	0
Weſton, Mr. Tho. Whixall, near Wem	2	2	0
Weaver, Mr. High-ſtr. Borough	1	1	0
White, Mr. Princeſs ſtr. Soho	1	1	0
White, Rev. T. Moblethorpe	1	1	0
White, Mr. Durham	1	1	0
Whitaker, Mr. Hackney	2	2	0
Whiteman, Mrs. 10, Palace-row, Tottenham court	1	1	0
White, Mr. Southampton	0	10	6
Whittridge, Rev. Mr. Oſweſtry	1	1	0
Wilkinſon, Mr. Tho. Jeffery's-ſq. 2 years	6	0	0
Williams, Rev. Mr. Lincoln's-inn-fields	1	1	0
Widow's Mite, per Mr. Audley	0	10	6
Wilkes, Mrs. Cath. Blockley, Worceſterſhire, 2 years	2	2	0
Wiſkie, Mr. Houndſditch	1	1	0
Wilkie, Miſs, Ditto	0	10	6
Wilks, Rev. Matthew, Old-ſtr.	1	1	0
Wills, Rev. Tho. Iſlington	1	1	0
Wilſon, Mr. B. Moorfields	1	1	0
Wilſon, Mr. Wm. ſen. Hoxton-ſq.	1	1	0
Wilſon, Mr. Wm. jun. Ditto	1	1	0
	3790	7	10½

	£.	s.	d.
Brought forward	3790	7	10½
Wilſon, Mrs. 11, Pump-row, Old-ſtreet	1	1	0
Wickenden, Mr. Cornhill	2	2	0
Wilſon, Mr. John, per Mr. Neale	1	1	0
Wilhamſon, Mrs. Goſport	0	10	6
Wiſely, Mr. Jn. Chatham, 2 years	1	1	0
Wilſon, Mr. Stephen, 12, Goldſmith-ſtreet	5	5	0
A Widow, per Mr. Andrews	1	0	0
Winter, Rev. John, Newbury	20	0	0
Wilſon, Mr. 113, Long Acre	1	1	0
Williams, Mr. Southampton	0	10	6
Wilkinſon, Mr. W. 11, Tabernacle row	1	1	0
Wincheſter, Rev. Mr. Adelphi Chapel	1	1	0
Wilſon, Mrs. Highbury-place	2	2	0
Winckworth, Rev. Mr. Worceſter-place	1	1	0
Wilberforce, William, M.P.	10	10	0
Willſon, Mr. Greenwich Tabernacle	1	1	0
Wilcoxon, Mr. Arthur, Lombard-ſtreet, 2 years	2	2	0
Woodgate, Mrs. 66, Berner's-ſtr.	1	1	0
Wontner, Mr. John, Minories, 2 years	2	12	6
Woman, a poor one—as an Acledgment of a providential Mercy, per Mr. Hill	5	0	0
Woodd, Rev. Mr. Baſil, Paddington	1	1	0
Wood, Mr. 82, Fore-ſtreet	1	1	0
Wood, Mrs. 102, Shoe-lane, Fleet-ſtreet	0	10	6
Wood, Mr. Spencer, William-ſtr.	1	1	0
Wood, Mr. Thomas, Ditto	1	1	0
Worceſter. Collection there, per Rev. J. Olborne	22	16	8
Woodbridge, Ditto, per Rev. Mr. Lowell	9	12	0
Wolffe, Mr. Geo. Erneſt	100	0	0
Wood, Mr. Cha. Manchеſter	5	5	0
Woodford, Mr. R. Southampton	0	10	6
Woodman, Mr. W. Bermondſey	2	2	0
Wood, Mr. Church-lane, Whitechapel	0	10	6
Wright, Mr. Benjamin, Hull	1	1	0
Wright, Mr. George, Tottenham-court-road	1	1	0
Wright, Mr. per Mr. Wilks	0	10	6
Wright, Mr. Preſcot-ſtr. 2 years	2	2	0
Wyatt, Mr. 77, Coleman-ſtreet	2	2	0
Y.			
Young, Mr. John, Bear-ſtr. Leiceſter-fields, 2 years	2	2	0
Young, Mrs. Ditto, Ditto, 2 years	2	2	0
Yockney, Mr. Bedford-ſtreet	1	1	0
Z.			
Zion Chapel, Collection at	73	15	6
	4082	19	6½

DONATIONS BELOW HALF-A-GUINEA.

	£.	s.	d.
Contributions of Half a Guinea and upwards brought forward	4082	19	6½
By Mr. Foyſter	0	2	0
Mr. Reyner	0	6	0
Mr. Audley	0	5	0
Mr. Bickerdike	0	14	0
Mr. Platt	0	5	0
Mr. J. Wilſon	0	5	0
Mr. Lambert	0	1	0
Mr. Fowler	0	14	0
Mr. Bogue	0	14	6
Mr. Knight	0	5	6
Mr. Kingſbury	0	5	0
Mr. Hillyard	3	6	6
Mr. Whittridge	0	12	6
Mr. Towers	1	17	0
Mr. Love	0	2	6
At Surrey Chapel	1	8	0
Adelphi Chapel	0	5	0
	4094	8	0½

	£.	s.	d.
Brought forward	4094	8	0½
At Orange-ſtreet Chapel	0	2	6
Profits on the Sale of Miſſionary Sermons there	0	7	8
Greenwich Tabernacle	0	12	0
From Newbury	0	10	0
Dedham	0	5	0
Scarborough	2	12	6
Malton	0	7	0
Profits on the Print, Ship Duff	4	14	6
Left without the Names of the Contributors by a Gentleman from the Country in December 1796, and referred to at the Cloſe of the Liſt of Subſcribers for the laſt Year	3	5	8
Total Amount of Contributions carried to the Account Current	4107	4	2½

ACCOUNT

OF

DISBURSEMENTS

MADE BY

THE TREASURER.

	£.	s.	d.	£.	s.	d.
ON Account of the S. S. Miſſion, Mr. Bramah; for an Engine	£.11	0	6			
Ditto, Capt. Gordon, for ſundry Bills diſcharged by him	13	0	0			
Ditto, Mr. Fenn, for ſo much paid by him at Portſmouth	4	13	3			
Ditto, John Jones, for Boards	9	19	6			
Ditto, Eaſt India Company for Stamps for Duff's Charter-party	1	8	0			
				40	1	3
Rev. Mr. Greatheed, being ſo much overpaid by him in laſt Year's Account				34	15	4
Rev. Mr. Wilks, being the Amount of the Remittance of Mr. Caſe of Toftrees, twice paid, as per laſt Year's Liſt				9	4	6
Ditto, the Amount of ſundry Diſburſements made by him on Behalf of the Society, as per Accounts delivered				55	14	11
				139	16	0

	£.	s.	d.
Brought forward	139	16	0
Rev. Mr. Platt, for ſo much paid by him to Mrs. Locker	2	2	0
Mr. Neale, for expences defrayed by him as per Account	10	13	6
Mr. Lewis, the Amount of his Bill for taking down the Annual Sermons in Short-hand, &c.	21	19	0
Dr. Vander Kemp, ſupplied him with	20	0	0
Rev. Mr. Waugh, for Money expended on Account of Mr. Jones, Miſſionary, &c.	4	14	10
John Arthur, for Writing Table	4	0	0
Mr. N. Forſyth, Miſſionary, ſupplied him with Dollars, &c.	120	0	0
Mr. Chriſtie, for his Attendance at Scots-Hall Stationary, &c.	3	3	0
Mr. Wm. Shrubſole, for one Year's Secretaryſhip preſented by him to the Society £.20 0 0			
Ditto, his Expences for Poſtage, &c. from the 27th May 1797, to June 1798 9 17 2			
	29	17	2
Francis Dadſon, Monthly Money advanced on his Account, per Mr. Fenn	31	4	0
Rev. H. Mends, Ditto Ditto advanced by him on Account of William Stanton	5	5	0
Edward Hughes, late Miſſionary Candidate	6	10	0
J. Skirven, paid his Bill for Printing	16	6	0
John Buchanan, Miſſionary, for ſo much advanced on his Account	5	13	7
Rev. John Love, his Secretaryſhip £.20 0 0			
Ditto, his Account of Expences 2 9 10			
	22	9	10
Mr. Dey, Collector of the Subſcriptions from Miles'-lane Meeting	2	2	0

Expences attending the FOULAH Miſſion, the principal Part of which will be reimburſed by the Miſſionary Societies of Edinburgh and Glaſgow.

	£.	s.	d.	£.	s.	d.
John Moſeley, for Carpenters Tools, &c.	41	5	6			
John Cuthell, for Books	18	17	0			
Robert Underwood, for Watches	17	5	0			
For Watch Chains, Seals, &c.	0	8	0			
Edwin Bliſs, for Groceries	24	15	0			
Pantin and Co. for Turnery, &c.	25	8	0			
John Kleyſer, for Clocks	5	10	0			
J. Ricketts, for Cheeſe	1	19	0			
Stiff and Whiteman, for Cutlery, &c.	3	2	6			
Byfield and Co. for Stationary	3	7	0			
Newman and Sons, for Leather	2	13	6			
Guy Thompſon, for Writing Deſks, &c.	2	7	6			
Gilbert Wright and Co. for Optical and Mathematical Inſtruments	4	15	6			
James Daniel, for Cotton Cards	3	12	0			
Chieſlie and Yowle, for Agricultural Implements	15	18	0			
James Taylor, for Looking Glaſſes	13	2	10			
Favell and Bousfield, for Slops	34	1	4			
Fenn and Co. for Flannel	9	8	10			
				227	16	6
				673	12	5

	£.	s.	d.	£.	s.	d.
Brought forward				673	10	5
Nathaniel Phillips, for Boots and Shoes	3	5	0			
Sundry ſmall Bills for Harneſſes, Cane Reeds, Twiſt, &c. &c. diſcharged by Mr. Wilks, as per Account delivered	22	1	3½			
King and Hollier, for Freight of the Miſſionaries Packages from Leith to London	10	3	6			
Johnſon and Exeter, for Cordage	4	9	0			
Money advanced the Miſſionaries	27	7	0			
Their Expences in London and at Graveſend, &c. as per Bills delivered	36	19	0½			
Mr. Collyer, Lighterman	0	12	6			
Sierra Leone Company—paid on Account of the Paſſage of the Miſſionaries to Africa	250	0	0			
				354	17	4
Sundry Monthly Payments of Seamen's Wages				136	10	0
Total Amount of Diſburſements carried to Account Current				£. 1164	19	9

Examined, ROBERT COWIE,
JOHN FENN,
THOMAS HODSON.

Dr. the Treaſurer of the Miſſionary Society.

June 20, 1798.	£.	s.	d.
To Amount of Collections, Donations, and Subſcriptions, as per the preceding Liſt	4107	4	2½
To Produce of 15 India Bonds	1551	16	11
To 1 Year's Dividend on 3000l. 4 per Cents.	120	0	0
To 1 Do. Do. on 1000l. 5 per Cents.	50	0	0
To ½ Do. Do. on 2500l. 3 per Cents.	37	10	0
To ½ Do. Do. on 3500l. 3 per Cents.	52	10	0
Received of Mr. Chapman	106	3	10
£.	6025	4	11½

Per Contra Cr.

June 20, 1797.	£.	s.	d.
By Ballance of laſt Year's Account	45	8	6½
By Amount of Diſburſements as per the preceding Account	1164	19	9
By Caſh for the Purchaſe of 1000l. 3 per Cents	518	15	0
By Ditto for 15 India Bonds	1544	16	9
By Ditto for 3300 New 5 per Cents.	2425	10	0
By Ballance due to the Society, conſiſting of Bills not in Courſe of Payment	311	17	0
Caſh in Hand	13	17	11
£.	6025	4	11½

Audited June 25th, 1798, by us, ROBERT COWIE,
JOHN FENN,
THOMAS HODSON.

The following is an Account of the Public Securities belonging to the Society, which have been purchaſed at different Times in the Names of four Truſtees.

£. 3500——3 per Cent. Conſols.
3300——New 5 per Cent.
3000——4 per Cent. Conſols.
1000——5 per Cent.

There is alſo depoſited in the Greenock Bank 388l. payable on Demand, and bearing Intereſt 4 per Cent.

JOSEPH HARDCASTLE

THE following are the Particulars of ſuch Collections, Subſcriptions, &c. as have been paid into the Treaſurer's Hands from the 21ſt of laſt June (the Day on which the Annual Accounts were balanced) to the 21ſt of Auguſt, inclusive.

	£.	s.	d.
ABINGDON, Rev. Mr. Threſher, and Congregation	3	6	0
Bernard, Mr. G. Green-ſtr. Groſvenor-ſquare	2	2	0
Bowden, Mr. J. S. Hull	2	2	0
Brook, Mr. Cateaton-ſtreet	1	1	0
Bryan, Mr. Newgate-ſtreet	1	1	0
Burckhard, Rev. Dr. in the Savoy	1	1	0
Cook, Mr. Iſaac, per Mr. Wilks	2	2	0
Cock, Mr. Lovell-court	1	1	0
A Donation, per Dr. Erſkine	50	0	0
Downer, Miſs, Biſhopſgate-ſtr.	1	1	0
Edinburgh Miſſionary Society, its Proportion of the Expences attending the Foulah Miſſion	163	12	1
Elmſley, Mrs. Cath. per Mr. Cope	1	1	0
Enowy, Mr. J. C. Rockingham-row	5	0	0
Evans, Mrs. Briſtol	50	0	0
Farquharſon, Mr. Great Warner-ſt.	1	1	0
Griffin, Mr. Thrapſtone	1	1	0
Green, Rev. Rob. and Congregation, Hull	12	5	0
Glaſgow Miſſionary Society, its Proportion of the Expences attending the Foulah Miſſion	262	2	6
Hahn, Mr. F. Old Fiſh-ſtr. 3 yrs. Subſcriptions	3	3	0
Hill, Mr. Birchin-lane	1	1	0
	565	3	7

	£.	s.	d.
Brought forward	565	3	7
Jobſon, Rev. A. March	1	1	0
A Lady, per Mr. Neale	1	1	0
Lewis, Mrs. Draper's-court	0	10	6
Marſh, Mr. Samuel, Swannage	1	1	0
Maitland, Mrs. Walworth	1	1	0
Morpeth, Rev. Rob. Trotter, and Congregation there	8	6	0
Neale, Mr. John, Pentonville	1	1	0
Nicholl, Rev. Mr.	1	1	0
Olding, Mr. Freeman's-court	2	2	0
Patrick, Rev. Mr. Wilderneſs-row	1	1	0
Rowlandian	1	0	0
Sargent, Mr. Old Gravel-lane	1	1	0
Simons, Rev. John, Paul's Cray	1	1	0
Skinner, Mr. William, Briſtol	10	0	0
Spragg, Mr. Blackman-ſtreet	1	1	0
Stephens, Mrs. by Mr. R. Cowie	1	1	0
Taylor, Mr. City-road	1	1	0
Tarn, Mr. Joſ. London Wall	1	1	0
Thring, Mr. R. Wilton	1	1	0
Thring, Mrs. Ditto	1	1	0
Thring, Mr. James, Ditto	0	10	6
Thring, Miſſes S. and M. Ditto	0	10	6
Wamphray, Pariſh of Manſe, N. Britain	16	0	0
£.	619	18	1

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